

THE MESSENGER.

Dr A H Strickler
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"AS THE TRUTH IS IN JESUS."

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Poetry.

PRAYER FOR PURITY.

By Rev. H. B. Beegle.

Wash me, O Lamb of God,
Wash me from sin;
By Thy atoning blood
O make me clean;
Purge me from every stain,
Let me Thine image gain,
In love and mercy reign
O'er all within.

Wash me, O Lamb of God,
Wash me from sin;
I long to be like Thee,
All pure within;
Now let the crimson tide,
Shed from Thy wounded side,
Be to my heart applied,
And make me clean.

Wash me, O Lamb of God,
Wash me from sin;
I will not, cannot rest
Till pure within;
All human skill is vain,
But Thou canst cleanse each stain,
Till not a spot remain,
Made wholly clean.

Wash me, O Lamb of God,
Wash me from sin;
By faith Thy cleansing blood
Now make me clean.
So near Thou art to me,
So sweet my rest in Thee,
O blessed purity,
Saved, saved from sin.

Wash me, O Lamb of God,
Wash me from sin;
Thou, while I trust in Thee,
Wilt keep me clean;
Each day to Thee I bring
Heart, life, yea, every thing;
Saved, while to Thee I cling,
Saved from all sin.

—Christian Advocate.

Communications.

For the Messenger.

PROOF OF THE RESURRECTION.

"In this materialistic age, when all the world is demanding facts, it is perhaps a little unfortunate for Christianity that the proofs of the authenticity of some of its dogmas are not more tangible to ordinary comprehension." —*Daily Paper*.

These editorial words were published on the day which commemorates the rest of the Saviour's body in the tomb, the day between the anniversary of the death of Christ upon the cross and of His resurrection from the dead. They set us to thinking. The supreme miracle of Christianity is the resurrection of Jesus Christ. Everything for the truth of Christianity as a supernatural revelation depends upon that fact. Without it Christianity may still be regarded as a religion among the religions of the world, and as even superior to them all in the spirit of its precepts, but it can lay no claim to the possession of a supernatural revelation. But if the resurrection of Christ is a fact, then the main point in regard to Christianity must be conceded, viz., that it is a supernatural revelation. Spinoza, the great philosopher of modern pantheism, and confessedly one of the greatest thinkers of any age, once said, "If I could be convinced that Jesus Christ raised Lazarus from the dead, I would at once give up my philosophy and believe in Christianity." But the resurrection of Christ is a greater miracle than the raising of Lazarus. If this miracle can be proved all else pertaining to the point, whether Christianity is a supernatural revelation or not, may be readily conceded. If we can believe in this greatest of all miracles it will be an easy matter to believe in the other miracles recorded in the New Testament, and in the fact of prophecy likewise.

This being so, it occurred to us to ask

why the fact of Christ's resurrection was not so ordered as to place it beyond the possibility of doubt? And so we were led to ask ourselves further, whether it is "perhaps a little unfortunate for Christianity that the proofs of some of its dogmas" (take, for instance, the resurrection of Christ) "are not more tangible to ordinary comprehension?" If Christianity is a supernatural revelation, we may suppose that the Being who made the revelation could have accompanied it with proofs that would be tangible to ordinary comprehension, and if He has seen good not to do so, there must be good reasons for it, and we may modestly and reverently inquire into the nature of those reasons. We do not aim at advancing an argument in favor of the authenticity of the revelation contained in the Bible, but simply to raise the question whether, on the supposition that this revelation is authentic, it is in any way unfortunate that it cannot, or does not, present more tangible proofs of the fact. If this question may be properly decided in the negative, then the fact that Christianity does not present more tangible proofs of its authenticity cannot at least weaken its claims to men's belief, even though it may add nothing to the positive argument in favor of these claims.

The resurrection of Christ, supposing it to have actually occurred, might have taken place in an open and public manner, and been accompanied with evidence addressed to the senses. Why was not this the case? Why did no mortal eye witness His coming out of the tomb, not even His own disciples? No doubt other plausible reasons might be given. We venture to give this one: The evidence of Christianity is of a moral character primarily, it addresses itself mainly to the moral convictions of men, and it therefore could gain nothing by satisfying the natural evidence of the senses, or forcing the assent of men by natural evidence; on the other hand much would be lost and great injury be done to the moral and spiritual nature by such a mode of authentication. A number of reasons are gathered up in this one, but we shall try, very briefly, to make clear the central thought.

We might start out by endeavoring to show that a supernatural fact cannot be proved by natural evidence, cannot be proved except on the ground of inference or prevailing probability. Our minds are so constituted that we can reason on evidence of the senses only by comparison, that is, the logical understanding must reason on the basis of experience by comparison. We are conversant by experience with what are called natural laws, but a fact that transcends the laws of nature cannot authenticate itself through the senses to the logical understanding, simply because it would fall without the range of comparison. Such a fact, did it appear, would simply be something beyond our understanding, and the most we could say of it would be that we cannot explain it. It might have a supernatural cause, or it might be caused by some as yet unknown natural law, and so we would get no demonstration, and land only in agnosticism.

But suppose Christ had visibly come to life in the presence of a large number of competent witnesses, of friends and enemies, and in the same presence ascended up from the earth and so disappeared, would not the whole world have to acknowledge in such a case that He possessed supernatural power? Perhaps so; most probably not. Some would say it was an ocular illusion, some would doubt the tradition or record by which the fact might be handed down to us, and others still might say it was done by Satanic agency, as indeed some of the Jews did say in regard to some of His miracles. Thus in almost any conceivable form in which the proofs might have been given, there would still be some alternative in explaining them, some possibility of doubt and unbelief.

But supposing that the proof could have been of such a character that all doubt would be excluded, suppose the authenticity of the revelation contained in the New Testament, in regard to another world, heaven and hell, eternal life and eternal death, and the conditions on which salva-

tion is offered to men and judgment denounced, could be placed before men by some natural test, such as the prayer-test, as it has been called, what then? Would that be a gain to Christianity? and is it a misfortune to be without it?

If such proof were given, such as we have by the natural senses, or by the logical understanding, for instance, in a proposition demonstrated in geometry, then assent to a system of religion would be compulsory. Men might rebel against it, but there would be no choice in the matter of rational assent. Would this be better for the world? Would it not be far worse? Clearly there is a necessity in so ordering the proofs of a system of religion, involving such great facts and truths as pertain to Christianity, that it shall not absolutely compel assent. God has made man a free agent, and this implies free choice on all moral and religious subjects, not only free choice so far as accepting or rejecting it practically is concerned, but also choice in regard to assent as to their truth. Some things men must believe. They must assent to the evidence of the senses, to a demonstration in geometry, to proof by observation and experiment in science, but in all such cases no moral or spiritual question is directly concerned. They are not better or worse morally by being compelled by the constitution of their being to give their assent. But if such assent were made compulsory in a great moral question, in reference to a system of religion where other faculties and powers are vitally concerned than the intellect merely, we think it would be an injury rather than a benefit.

On this account it is, we think, at least this may be given as one reason, that Christ addressed Himself rather to the moral religious aptitudes of men than to mere natural conviction. They asked for a sign; they were enraged because He would give them none, yet Christ was not moved. Men are accountable for their beliefs, and therefore the evidence must be moral, it must leave room for moral discrimination, and this is just what Christianity does. If its intrinsic moral excellence and elevation authenticated it to men they should give it their assent. Does Christ so authenticate Himself as to lead to the conviction that He was more than man? If not, then no amount of evidence could properly produce conviction that He was superhuman. The faculties and powers of our lower nature, the senses and the logical understanding, should be under the guidance of our moral and spiritual nature, not *vice versa*. Both, indeed, work together,—proof in one sphere supports proof in another, but moral questions must appeal more especially to the moral nature.

And there is mercy in this. It is not as injurious to the moral nature to reject truth through an error of the intellect as it would be to reject it in the blazing light of conviction. And for this reason we think God has so ordered it that there is sufficient evidence to produce conviction, but not such as to compel assent.

Now if we consider the evidence for the resurrection we shall find it to be just of this character. If the simple gospel narrative of the facts be admitted, there is abundant proof to produce conviction, quite as much as any case in a court of justice that was ever decided on circumstantial evidence. Then comes the credibility of the narrative, and this, we think it can be shown, has quite as good evidence as any other historical narrative that has come down to us from that age. Let the argument be simply put in that form. There were the mysterious facts of the burial of Christ, and then the empty tomb on the morning of the third day, notwithstanding the watch and the seal. Then take next the credibility of the narrative, and you have just as sufficient and satisfactory evidence as for any historical narrative of ordinary facts.

This is by no means the highest and the best evidence for Christianity. That must be found in the intrinsic excellence of its precepts, in its moral constitution, in its adaptedness to satisfy man's religious wants, in what it has done for the good of the world. Is the evidence sufficient to sati-

fy the wants of men without compelling assent? If so, then such evidence is just what we might expect from the infinitely wise and loving Being who is claimed as its author, and more evidence, especially proofs of a *tangible* character, would not be a benefit but rather an injury to the world.

We must admit that God could give proof of every moral wrong by inflicting some direct outward punishment upon every violation of the moral law, or that the order of nature, if you please, could do this, so that whenever a wrong act is committed the effect would be immediately tangible, or visible. Yet such is not the case. And yet men do not therefore doubt the distinction between right and wrong. The evidence or proof is of such a character as to challenge the moral nature primarily, while it does not entirely overlook such as is open to the senses. And such is precisely the character of the evidences of Christianity. We agree with the remarks of the editor of the *Examiner* in regard to the evidence drawn from the credulity of men in Wiggins' weather prophecies as applied to Scripture prophecies. It is simply weak and absurd. But we cannot agree with his view that Christianity is unfortunate in lacking more tangible proofs addressed to the ordinary comprehension of men. And from his qualifying word "perhaps," it may be he does not fully believe in it himself.

X.

Selections.

PROTESTANT JESUITS.

Critics of M. Daudet's new story, "L'Evangeliste," have complained of the gross improbability of the virtual kidnapping of Mille. Erben by a fanatical Protestant zealot. It is a curious coincidence that just at this time a young English girl should have been carried off from her family by the leaders of the Salvation Army. The Rev. Mr. Charlesworth, an English clergyman, writes to the *Times* complaining that the Salvationists have deprived him of his daughter. He took Miss Charlesworth on one or two occasions to meetings of the Salvation Army, where she made the acquaintance of "Gen. Booth" and his family. Falling wholly under their influence, the girl joined the Salvation Army and refused to remain at home or to listen to her father's counsel and commands. In company with Miss Booth, Miss Charlesworth went to Geneva, where their eccentricities impelled the attention of the authorities and led to their expulsion from the canton. The Booths have remained deaf to the appeals of Mr. Charlesworth, and have not only taken his daughter away from him, but have converted her into a hysterical fanatic. Thus what seemed incredible to the readers of "L'Evangeliste" has actually occurred, and the heartless conduct of Mme. Autheman has been closely paralleled by that of "Gen. Booth" and his family.

The Salvation Army promises to hold in Protestantism much the same place that the Company of Jesus has held in the Roman Catholic Church. The Jesuits were originally simply a missionary society. The founders of the society were animated by the purest motives. As conceived by Loyola, the society was to be a vast missionary army, carrying the Gospel into regions where missionaries less fearless and devoted would not venture. The semi-military organization of the Jesuits and the superb discipline that was maintained in their ranks made them a wonderfully efficient salvation army. But as this army grew in numbers, in wealth, and in power it lost in a measure its original purpose. The Jesuits learned to regard the permanence and power of their society as something of greater importance than the conversion of the heathen. They ceased to be the humble servants of the Church and looked upon themselves as her rightful rulers. They made themselves the Pretorian Guard of the spiritual empire of Rome. They held themselves superior to the ordinary laws of morality, and the Church was more than once forced to class among its enemies the powerful and unscrupulous society originally organized by

noble men for the purest and loftiest purpose.

"Gen. Booth" may not have consciously imitated Loyola, but his Salvation Army owes its power to a semi-military organization that closely resembles that of the Jesuits. He intended the army to be a vast missionary force to carry the Gospel to the most ignorant and degraded of the heathen of modern cities. Its whole control was centred in his hands. Its officers and soldiers were responsible solely to him, and were expected to obey his orders implicitly. The vast sums of money used in the work of the army were committed to his sole custody to be used by him at his discretion. His control of the army and its funds is to-day even more absolute than that of the General of the Jesuits over the affairs of the Company of Jesus, and it is understood that the office of General is to be made hereditary in his family, so that his son will succeed him without even the formality of an election.

Already the Salvationists are showing signs of a transformation similar to that which completely changed the character of the Jesuit Society. The Salvation Army, when it was small and unimportant, regarded itself as the servant of the Protestant Churches and sects, and its converts were permitted to join the Church of England or any so-called evangelical sect that pleased them. Now that it is large, rich, and powerful, the Salvation Army regards itself as something superior to any Church. It keeps its converts in its own ranks, and teaches them that they need no priesthood, no sacrament, and no church organization. The Salvation Army is to take the place of the Church, and it is quite possible that "Gen. Booth" looks forward to the time when his army will have superseded all ecclesiastical organizations. As it has substituted for the priesthood a class of exhorters with military titles, and for the sacraments a series of grotesque ceremonies, such as "knee drills" and "assaults," so it is placing its own code of morals above that of the Church, and for the greater glory of the Salvation Army entices girls from their homes and sets them in opposition to their parents.

The harm that the Salvation Army has hitherto done may perhaps be balanced by the unquestioned good which it has done in some cases among the lower classes, but there is great danger that in the future it will be to Protestantism as great an evil as the Jesuits have been to the Church of Rome. It will grow with constantly increasing rapidity, for the larger and more imposing it becomes, the more attractive will it be to the ignorant men and women whose enthusiasm it kindles with its parody of war. Growing further and further away from the Church, it will finally become the teacher of a new religion, in which hysterics will take the place of morality. It will live, not for the sake of the Gospel, or the Church, but for its own sake, and instead of strengthening Protestantism will aid in its disintegration. Honest and sincere as "Gen. Booth" undoubtedly is, he is not more honest and sincere than Loyola, and he wields an irresponsible power with which no man can be safely trusted. It remains to be seen if in the hands of his successors the Protestant Jesuits will escape the odium which the Jesuits of Rome have earned.—*N. Y. Times*.

ALL IN CHRIST.

We have our temperance societies, and I presume they are needed. We have our societies for the suppression of vice, and I suppose they are needed. And we have societies for the better observance of the Sabbath, and I suppose they are needed. We, for the present distress, divide up the whole of goodness into sections, and fight the battle of evil in "pieces," so to speak. But when God comes to deal with us He takes purity and goodness and holiness as a whole, and by putting the inspiration of childhood to God and the hope of eternal life into our lives, He sets us to purify ourselves even as Christ is pure. That includes everything. When you are intent upon being as Christ was you will be temperate, you will be manly. You will love God and hate evil and suppress it, first of all in yourself. You will be pure in life because pure in heart, and pure in heart because you expect to see God.—*Dr. John Hall*.

Family Reading.

READ TO SLEEP.

For threescore years and ten,
Burdened with care and woe,
She has travelled the weary ways of men;
She is tired, and wants to go.

So musing one afternoon,
With knitting upon her lap,
She hears at her door a drift of tune,
And a quick, familiar tap.

In flashes a child's fresh face,
And her bird-like voice sounds gay,
And she asks, "Shall I find you a pretty place,
And read you a Psalm to-day?"

"Aye, read me a Psalm—The Lord
Is my Shepherd"—soft, not fast:
Then turn the leaves of the Holy Word
Till you come to the very last—

"Where it tells of the wondrous walls
Of jacinth and sapphire stone,
And the shine of the crystal light that falls
In rainbows about the throne;

"Where never are any tears—
You see the verse so saith—
Nor pain nor crying through God's years,
Nor hunger, nor cold, nor death;

"Of the city whose streets are gold;
Ah! here it is not my share
One single piece in my hands to hold,
But my feet shall tread on it there!

"Yes, read it all; it lifts
My soul up into the light,
And I look straight through the laden rifts,
To the land where there's no more night!"

Rising, she nearer stepped—
How easy it all had been!
The gates had unclosed as the sleeper slept,
And an angel had drawn her in
—Selected.

THE LILY-WORK ON THE PILLARS;
OR, ATTRACTIVE CHRISTIANS.

By Theodore L. Cuyler, D. D.

There were two massive pillars in the porch of Solomon's Temple which bore the names of "Jachin" and "Boaz." One name signifies "He will establish," and the other signifies "In strength." The two together are admirable emblems of solid goodness of character. Not hollow, not easily thrown off their base, and of un-decaying material, they typify the firmness and the strength of the man who is immovably fixed, trusting on the Lord. But, while these two pillars were made strong, they were also made ornamental; for they were enwreathed with delicate chains of carved pomegranates and "upon the capitals of the pillars was lily work." Thus are strength and beauty to be combined in every well-developed Christian character.

Beauty is that combination or harmony in color or in form that gives pleasure to the eye of the beholder. One of the profoundest prayers in the Bible is the prayer that the beauty of the Lord our God may be upon us. One of the richest promises is that "The meek will He beautify with salvation," and the loftiest ideal set before us is "the beauty of holiness." When our eyes gaze upon our enthroned Saviour in His celestial splendors, then shall they "see the King in His beauty." It was the ineffable perfection of Jesus of Nazareth which constitutes not only the glory of the New Testament, but furnishes the most unanswerable argument for the essential divinity that was clothed in human form.

Christ enjoined upon every one of His disciples to study Him, to learn of Him, and to imitate His example. A true Christian is the representative of Christ in this world—the only embodiment of gospel teaching and influences that is presented in human society. How vitally important is it, then, that those of us who profess and call ourselves Christians should make our Christianity attractive! Multitudes of people know very little and think very little about the Lord Jesus; nearly all the ideas they get of His religion is what they see in those who profess it, and their eyes are as sharp as those of a lynx to discover whether their neighbor is one whit the better for his religion. I will venture to say that the life of William E. Dodge was the most eloquent sermon in behalf of practical Christianity which has been presented in the community lately. It was worth many a volume of ingenious Apologetics to refute infidelity and silence the gainsayers.

But not all the solid piety is as attractive as it might be made. There is much a Jachin and a Boaz that has not much lily-work about his harsh and repulsive character. Of course, we do not refer to such disgraceful delinquencies as some church-members are guilty of, who defraud their neighbors, or steal trust funds, or practice knavery in politics, or besoil themselves with sensual excesses. Such members of the flock do not wear a fleece big enough to hide the wolf. But we might instance thousands of genuine Christians, honest at heart and sincere in their professions, who would be wonderfully improved by lopping off some of their unsightly branches. Egotistical Brother A—would look better in the eyes of his neighbors if he had not so many "I's" of his own. Brother B—is devout in his prayers, but his clerks and employés would enjoy hearing them better if he did not treat them as if they were pack-mules. Mrs. C—is indefatigable in the Ladies' Benevolent Union; but her ill-conditioned children look as if they needed a Dorcas

Society at home. And so we might go through the alphabet with descriptions of those whom the grace of God has converted; but they have not added many of the graces of "lily-work" to their religious constructions.

None of us need travel a mile to find some unquestionable Christians who sour their religion with censoriousness. Grant that their standard is high and exacting; but who made them judges over their neighbors? After an hour's talk with them, you acquire an insensible prejudice against some of the best people in your community. Such Christians are in God's orchard; but they bear crab apples. Everybody respects their sincerity, both in creed and conduct; yet nobody loves them. I once had a venerable and most godly-minded member of my church, who never did a very wrong act, to my knowledge. I am sorry to say that he scarcely ever did a pleasant one. There was a good, sound nut in that chestnut-burr; but no one liked to prick his fingers in coming at it. So the rugged, honest old man (who in an humble way reminded me of Carlyle) was left to go on his way to Heaven, working and praying and scolding as he went stubbornly along; and even the children in the street were almost afraid to speak to him. I suppose he has grown mellower since he passed into the genial atmosphere of the better world. One of the most blessed things about Heaven is that the best and holiest who are admitted there will have left every disagreeable thing about them outside the gates.

Sanctification is a genuine and gracious process and it never reaches completeness in this life. This should make us tolerant and charitable toward the infirmities of sincere followers of our Master. Yet it should never excuse our own wilful adherence to words, or practices, or traits of character which disfigure our religion and mar our influence. In building a character for eternity, we should regard its impression on our fellow-men; we are as much bound to ornament it with the "lily-work" as we are to make the structure solid and enduring. An attractive Christian is the one who hits the most nearly that golden mean between pliant laxities, on the one hand, and severe or sanctimonious harshness, on the other hand. He is strict, but not censorious. He is sound, and yet sweet and mellow, as one who dwells much in the sunshine of Christ's countenance. He never incurs contempt by compromising with wrong, nor does he provoke others to dislike him by his doing right in a very harsh, or hateful, or bigoted fashion.

Our Master is our model. What marvelous lily-work of gentleness, forbearance, and unselfish love adorned the massive divinity of that life! What He was, we, in our imperfect measure, should pray and strive after. Study Jesus, brethren. Get your souls saturated with His spirit. His grace imparted to you and His examples imitated can turn deformity into beauty and adorn your lives with whatsoever things are true and honest and lovely and of good report. He that winneth souls is wise. But, if we would win the careless and the godless to our Saviour, we must make our daily religion more winsome.—Independent.

SELF-SACRIFICE.

Pure religion and undefiled is "ministering," not the other thing—"being ministered unto." It is hanging over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm chair or sofa corner for one who is weary. It is "moving up" in the pew to let the new-comer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving up your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity. If we mean to copy the spirit of the Master, we must be ready in every relation of life, and at every hour of the day, to give up being waited upon, and to practice this self-sacrificing, benevolent, and "ministering" graciousness of spirit and conduct.—The Rev. A. L. Stone.

FEELING HURRIED.

Probably nothing tires one so much as feeling hurried. When in the early morning, the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as its moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out by crowding two days' tasks into one. If only we can keep cool and calm, not allowing ourselves to be flustered, we shall be less wearied when we have reached the even-tide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive, but if we can preserve our tranquillity of soul, and of demeanor, we shall get through everything creditably.

Especially is this good advice for warm weather. Who feels the heat most? Who is most exhausted and prostrated by its severity? Why the person who flies from fans to ice-water, bemoaning herself, who changes her dress a half-dozen times a day, who laments that it is so warm, and watches the thermometer with despairing

certainty that it never was so hot before; who, in short, intensifies her own discomfort and adds to that of others by constant thinking of it. Women who can stay indoors have the advantage of men in warm weather. It is wise to air a house thoroughly in the early morning, and to keep it, as far as possible, closed and darkened through the middle of the day. Dispense with a great fire in the kitchen range, and let the cooking be moderate. Fruits, salads, and simple, easily cooked cereals are the proper food for summer. A gas stove is an economy and a comfort. Find the coolest place to sit, go quietly about your work, and make as little fuss as may be about its being warm. Let the children have frequent baths, and do not encumber them with heavy clothing.—Ex

ment before the world. But unless this is done, our profession will be in vain, and instead of honoring Christ, we will bring reproach upon His cause. "If ye love me," says Christ, "keep my commandments." This is an evidence of love that none can gainsay. Nothing honors Christ so much as a life of true devotion, growing out of sincere and ardent love. These can not exist independently of each other. True love in the heart will produce obedience in the life, and where this fruit of love is lacking, we may justly conclude that love itself does not exist. By their fruits, and not by their professions, men's true characters are known.

LIVING BIBLES.

The Apostle Paul once declared that the Corinthian Christians were his epistles, read and known of all men. This is true, in a still larger sense. We are, to day, as believers in Jesus Christ, the books or Bibles read by the world. Indeed the Christian is the only Bible the world does study, and out of the truth or falsity of our lives, the world reads the truth or falsity of Christianity. How important, then, that the writing in us, shall be graven by the Spirit. How absolutely necessary that the punctuation shall be deeds full of the vital savor of His name.—Rev. I. M. Haldeman.

ALPHA AND OMEGA.

By R. E. C.

"If I should die before I wake,"
Crooned drowsily—
Small trouble did the query make
At mother's knee!
Those childhood days knew not heartache,
White-souled, care-free—
"I pray thee, Lord, my soul to take,"
Sufficed for me.

Short journey for the sleepy boy
From knee to nest!
Short bridge 'twixt play-day's tireless joy
And night's sweet rest!

No dreams that slumber to alloy;
No ghostly guest

To bring foreboding and annoy
To little breast!

* * * * *

How wide, how dark the gulf between
The long years make!

How deep the game of life hath been;

How vast the stake!

What guests the sleepless nights have seen,

What long heartache;

What terror if the thought crept in,

"To die before I wake"!

And now the circle well-nigh trod,
Life's shadows fled,

Mother at rest 'neath churchyard sod,

Wearied, to bed

I creep again, the judgment rod

Above my head.

To appease the righteous wrath of God

What may be said?

If I should die before I wake,

So far from mother's knee,

No argument can conscience make,

Just doom to flee.

Naught sure, unless, "for Jesus' sake,"

That childhood plea,

"I pray thee, Lord, my soul to take,"

Sufficed for me.

INTEGRITY IN BUSINESS.

As we rode out one day with one of the members of the Church in which we were then preaching, we had a long conversation on the subject of honesty in business. He was a merchant in the village where we dwelt, and was very frank as to his sentiments on the subject. He maintained stoutly that a man could not keep a store with success unless, in various small ways, he defrauded his customers. He did not say that he committed such frauds himself, but the inference was pretty strong that he did so. We contended just as earnestly that it was not necessary thus to make cheating a part of our business; that a man who was upright and honest in dealing was most likely to succeed; and, supposing the principle he advocated to be correct, then no Christian man should keep a store, because it was a sin to rob our neighbors.

It is long ago now, and when we were young in the ministry, that we met this brother, and his remarks made us very sad. He was a fellow-Christian, or professed to be so. We preached to him every Sabbath, and met him at the prayer and class meetings, and though we talked long on the occasion to which we allude, he urged no less strongly than at first, at the close of our interview, the necessity of dishonesty as a means of success. Only a few months passed and he failed in business, and left the village. We have never seen or heard of him since. We think his case is an illustration of the usual result of his principles—that if a man wants to break down commercially, a very easy way to do it is to be smart enough to cheat his customers in trifling things, under the impression that he is not found out.

In the same village, at the same time, there was an unassuming man, a member of the same Church, who kept another store of the same nature, where dry goods and groceries were sold. We asked him what he thought of such a principle as that for which his neighbor contended. He said he did not believe in it, and did not practice it. This brother continued year after year in the village, his business increasing

until he enlarged his store, beloved and respected by all, giving regularly his proportion of money towards the support of the Church, until, with a competency sufficient for the wants of his family and himself, he sold out and is still the honored resident of the beautiful village of —, an illustration of the familiar maxim that "Honesty is the best policy," even in worldly matters.—The Rev. Thos. Carter.

PLEASANT EVENINGS.

Make the evening pleasant, mothers, if you wish to keep your husband and children at home. A lively game, an interesting book read aloud, or, in musical families, a new song to be practiced, will furnish pastime that will make an evening pass pleasantly. A little forethought during the day a little pulling of wires that need not appear, will make the whole thing easy; and different ways and means may be provided for making the evening hours pass pleasantly, and a time to be looked forward to with pleasant anticipations. We visited once in a large family where it was the duty of each sister, in turn to provide the evening's occupation, and there was a pleasant rivalry between them as to whose evenings should be the most enjoyable. As a natural consequence, the brothers were rarely absent from home.

I am anxious, in common with all persons, of whatever church, who love our Lord Jesus Christ in sincerity, that His resurrection-day should be more particularly set apart for religious worship and religious study and meditations. And if the day ought to be thus dedicated to such purposes, it is plain we ought to abstain from anything that may interfere with it being so observed, both by ourselves and those whom we employ.—Archbishop Whately.

To most waiting is harder than working. Patience is a difficult virtue, and in this busy, overstrained age it is becoming somewhat scarce. Oftentimes it is the best service that can be rendered. "For they also serve who only stand and wait." Away from the glare of the world in the privacy of home, waiting, not in idleness, nor in disappointed pride, but in faithful performance of the small duties, which come hour by hour, the soul's devotion to God is proved, its strength is nourished, and if a call comes to higher work it is not found wanting. "He that is least is faithful also in much."—The Rev. J. M. Campbell.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Beloved, the love of God is seen in creation; he that studies the mechanism of the human frame and of its surroundings will see much divine kindness therein. The love of God is to be seen in providence; he that watches the loving hand of God in daily life will not need to look far before he sees tokens of a Father's care. But if you want to know when the great deep of God's love was broken up, and arose in the fullness of its strength to prevail over all; if you would see it revealed in a deluge, like Noah's flood, you must wait till you see Jesus born at Bethlehem and crucified on Calvary; for His mission to men is the divinest manifestation of love.—Spurgeon.

It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not as much to do in shaping our lives as the thoughts have which we harbor,—J. W. Teal.

Useful Hints and Recipes.

Very nice puddings can be made with stale cake.

Cheese should be wrapped in a piece of clean linen, and kept in a box.

Bread or cake must be thoroughly cooled before being put into a box or jar. If not, the steam will cause them to mold quickly.

Milk, cream and butter all quickly absorb strong odors; therefore, care must be taken to keep them in a cool, sweet room, or in an ice-chest.

If you cut pineapple in thin slices and scatter sugar over it the day before you serve it, you need not add any water to make the liquor. Keep in a cold place.

A rich pudding-sauce is made of the yolks of five eggs, one cup of sugar, half a cup of butter; beat all together till light, then add slowly one pint of boiling water.

When you have a little pie crust, do not throw it away; roll in thin, cut in small squares and bake. Just before tea put a spoonful of raspberry jelly on each square.

Tomato sauce to pour over meat is made thus: Stew half a dozen ripe tomatoes, with a little chopped parsley, salt and pepper to suit the taste; strain it, put it on the stove again, and when it begins to boil add a spoonful of flour, rubbed smooth, with a tablespoonful of butter, and let it boil up once.

Trout baked in cream add a new charm to life. Clean the fish, pepper and salt both inside and out, put it in a dripping-pan and pour cream over it. Give attention to it so that it will not burn. If small, the fish will bake in from fifteen to twenty minutes. Serve with mashed potato and other vegetables.

Do any of the ladies know that they can have a nice mess of dumplings this time of the year by boiling biscuit dough (not shortened) in clear water, then eat with cream and canned or dried fruit; boil your dough twenty minutes, and no longer if you want it nice and light.—Housekeeper.

Youth's Department.

THE GIANT WHO WANTED TO WORK.

In a little Scottish kitchen, with rafters above,
And the wide, open fireplace that grandmothers
love,
The kettle was making a terrible din;
Would you guess that a giant was prisoned
within?

No one knew what he said; no one heeded the
noise;
People don't when they live in a house full of
boys.
And, with Grandma asleep and James on the
settle,
Small wonder they heard not the voice in the
kettle.

"I'm a giant imprisoned!" the cry came again.
"I have strength for the work of a million of
men."

Your ships I will carry; your carriages
draw";
(Jamie looked in surprise, but no giant he
saw).

"I can print all your books, and your cloth I
could weave;
Your grain I will grind, if you'll but give me
leave;

Great weights I can lift, as you quickly will
see,
Only give me more room. Come, my lad, set
me free."

Just then Grandma awoke, and she cried: "Lazy
thing."

Have you nothing to do but hear teakettles
sing?"

But he answered her gently, and told her his
plan—

More room, for the giant to do all he can.
Just a dream? No, indeed! You will own it was
not,

When I tell you the name of the lad was James
Watt.

'Twas the giant who's working for you and for
me.

Aren't you glad that he listened, and then set
him free?"

—Independent.

THE BIG DOCTOR."

By A. Weston, Jr.

Early one bright spring morning a fair, slender girl stepped on to one of the ferry-boats plying between Brooklyn and New York, accompanied by a boy somewhat younger than herself, whose face was pale and pinched and drawn, and who walked with difficulty and apparent pain, on a pair of crutches. It was an hour when, for the benefit of those who understand to the fullest extent the meaning of the adage "A penny saved is a penny earned," the fare is reduced one-half, and the passengers were mostly from the laboring class—hard-working men and women toiling from day to day to keep themselves and those dependent on them from want and suffering.

But as the two young people looked about and could find no unoccupied seat, a tall, well-dressed passenger, who evidently belonged to a different class from most of those about him, rose, and, beckoning to the boy, took from him his crutches and settled him as comfortably as possible in the place he himself had vacated. The girl looked up, and a pleased, grateful smile broke over her face as she thanked him with her eyes as well as her lips. The smile arrested him as he was moving away, and, looking at the girl curiously he asked:

"Is he your brother?"
"Freddie? Oh, yes!" was the reply.
"Has he been this way long?"
"It's almost a year now."

"But has nothing been done for him?"

"Yes; but it doesn't do any good. The doctors all say there is only one big doctor who can cure him, and that is where we are going to-day."

"Who is this doctor?" her companion asked still more curiously.

The girl took from her dress a paper carefully folded, and handed it to him. A peculiar expression came into his face as he read the address, and looked first at the boy and then at the girl, with her worn and faded garments.

"Do you know," said he, handing back the paper, "that this 'big doctor,' as you call him, charges hundreds and sometimes thousands of dollars to cure people like your brother?"

"Oh, yes!" said the girl, brightly, "and mother and I have saved twenty-five dollars. See, here it is," and she held before him an old, worn purse.

"But that is not even one hundred. The 'big doctor' never takes such a little bit as that."

"But we've prayed God so hard to let him take it this time, and then we can keep on paying him the rest, and mother said she would pray all day to-day while she was at work."

"Then perhaps she's doing so at this very moment," said her companion, a

little absently. "But why did she not come with you?"

"Then there would not have been anything for Freddie to eat when he gets back, and he'll be so hungry you know."

"Well, here we are. Don't let him get up till all the crowd has left. I must hurry off."

Without another word he turned and left them, and little Freddie was carefully guarded by his sister while the crowd surged past, many kind and pitying looks being cast on the cripple. As the two young people themselves, moving slowly, were about to step off of the boat, the gentleman who had left them so suddenly came hurrying toward them.

"Carry his crutches and follow me," he said quickly to the girl; then turning to the boy he said kindly, "Don't be afraid, my little man," and, lifting him in his strong arms, he carried him off the boat, and put him gently into a carriage, into which he put the girl also, he following her.

"There," he said, when they had started off, "this is better than going in the stage, isn't it? You see my carriage came to meet me and as I was going the same way I thought we might as well all go together. Freddie you must tell me if the jolting hurts you very much. Now what are you going to do when you get to the 'big doctor's' and they tell you he does not see any one before ten o'clock?"

"O, won't they let us wait then?" asked the girl anxiously.

"Perhaps if you ask, with your bright sunny smile, they will."

And so he talked and made them talk until they felt perfectly at ease with him.

"Now my little woman," he said as the carriage stopped, "I'm going to carry your brother into the house, and I'll see that he's comfortable and won't be disturbed until you can see the doctor."

"Oh, how good you are!" said the girl with tears in her eyes.

"Come, follow me," he replied, and before she could realize where she was the cripple was comfortably fixed on a low couch in a warm, pleasant room, and she was alone with him.

An hour later the big doctor opened the door, but the sight that met his eye caused him to send away a second person who was about to enter. He closed the door softly and for a moment stood and looked at his young patient and his companion, for they made a picture worthy of a painter's study and admiration. The boy, worn out and exhausted, had fallen asleep, while the girl, relieved from her anxiety of getting him to his destination in safety, had fallen on her knees by his side, and throwing one arm across his body had smiled reassuringly on him, until, when sleep overcame him, she had seated herself on the floor and rested her head by her brother's, when she too had closed her eyes to her immediate surroundings. It was thus the doctor found them, the smile still on the girl's face.

A moan from the boy caused her to arise her head and say quickly:

"Oh, Freddie, does it hurt?"

"Not very much," said the boy sadly, as he opened his eyes. "I wonder how soon the doctor will be here?"

"Suppose I tell you that the doctor is here already and has been waiting for you to wake up," said a pleasant voice. "Suppose I tell you that I am the 'big doctor' you have come to see."

"Oho!" said the girl, looking at him as though she was bewildered.

"Well?" said the doctor.

"I'm so glad; oh, I'm so glad!" she added, looking up into his face with a look of hope and trust in her own.

"And why are you so glad?" asked the doctor.

"Because I know you will be kind to Freddie."

"Well," replied the doctor, who was no other than the gentleman who had already been kind to them that morning. "I am going to have a long talk with Freddie and we'll see what can be done for him. Now, my little man, I shan't hurt you any more than I can help."

After a minute examination of the child, talking to and questioning him the while, he said cheerfully:

"Now, my little man, suppose I were to tell you that in order to be cured I must make you suffer a great deal of pain, more than you have ever suffered before, but only for a little while. Do you think you could stand it?"

"Would it make me well?"

"I hope so."

"Then I'll be like other boys."

"You'll be able to go about without any pain, but I can't promise that you'll be as strong and active as some boys I know."

"Won't I be able to work and take care of mother and Lillie when I grow up to be a man?"

"Yes."

"Then it's all right. I won't mind the pain very much."

"That's spoken bravely. Now, little woman, what have you done with that money you brought for the 'big doctor'?"

"Here it is," said the girl, once more bringing out the old purse.

"Well, I want you to take that back to your mother and tell her that I am going to put Freddie in the hospital where he will be well taken care of, and tell her that I will be his doctor and will see that everything is done for him that can be, but I want her to come to New York and stay at the boy he said kindly, "Don't be afraid, my little man," and, lifting him in his strong arms, he carried him off the boat, and put him gently into a carriage, into which he put the girl also, he following her.

"Oh!" gasped the girl, hardly able to understand what it all meant. "Mother won't have to work so hard to pay you! Oh! and Freddie will get well! Oh!"

It was too much for her. She had stood the sorrow and anxiety, but the sudden joy made her break down and sob hysterically.

"Little woman," said the doctor taking her kindly by the hand, think how anxiously mother is waiting for tidings."

The few words had the desired effect. The girl ceased sobbing, and looking up quickly, said:

"O, yes, I must hurry and tell mother, O, I wish I could fly!"

Ten years have passed, and the cripple would scarcely be recognized now as one, though he does not walk quite so erect as those about him, nor does he look so strong and healthy; but he is free from suffering and is happy in his work and studies, for the good doctor who cured him has never lost sight of him, but has rendered him such substantial assistance as has enabled him to study the profession he has learned to love, and before many years he hopes to share that same good doctor's practice, devoting himself particularly to such cases as his own when, as an almost helpless cripple, he first met his benefactor.—Churchman.

TRIFLES.

Straws show which way the wind blows, and trifles indicate the bent of character. I saw Hettie reading the other day in a borrowed book; and when her mother called her she laid it carelessly open, face downward, on a chair. It happened that Hettie did not return immediately; and before she had done so the baby had pulled the book by one corner to the floor, and Artie, running hastily in, had trampled upon it. Its condition would certainly be unpresentable when it should be sent back to its owner. My own impression of Hettie, who had seemed to be a very amiable young lady, was that she was *unfaithful* in small things. Had she closed her book and placed it on the table before leaving the room, it would not have been injured. When I see a young girl with a torn dress, slippers down at the heel, and a general lack of neatness in her home toilet, I am doubtful of her genuine love and respect for dear home friends. When I know that Lucia is always late at church, I begin to wonder if she is not tardy everywhere else. When I hear Sara scolding Mattie for some small fault, I consider her on the road to becoming a termagant. Don't neglect trifles, girls.—*Christian at Work*.

ST. GEORGE AND THE LIZARD!

In many old natural histories,—especially those of Aldrovandus and Gesner,—strange pictures are shown of dragons, with terrible heads, breath like steam, the feet and legs of a bird, and serpent-like skins. In the days of chivalry these dragons were very common, if we may believe the tales of the time, and every knight or gentleman with any pretensions to valor seems to have followed in the footsteps of St. George, according to the romancers. But, in these days, the world has been so well travelled over that the dragons have been finally sifted down to one or two beautiful little creatures that live in India and the islands of the Indian Archipelago. Save for their harmless aspect, they have very much the appearance of the dragons of the olden time, and we suspect they were the originals of the tales that were certainly believed by the natural-history writers of past centuries. The dragons are small lizards that live among the trees, and though they have no wings, they move about through the air in graceful curves, with almost the freedom of birds. When

they are upon a branch, you would hardly notice anything peculiar about them; but, let an insect pass by that they are particularly fond of, and, with a rush, several of them fly into the air. Between their legs is a curious membrane, encircling them like a parachute band, and crossed with gorgeous tints of red and yellow, which glisten in the sun like molten gold. They seem to float in the air a second while snapping at the object of their pursuit; then they sink gracefully, alighting upon the trees or branches. The seeming wings are membranes—really an expansion of the skin of the flank, held in place by slender, bony processes connected with the false ribs, which shut up, as it were, when the "dragon" is resting, appearing to be folded at the sides. They live upon insects, and dart after them from tree to tree with amazing rapidity, their long tails lashing the air like knives.

According to the naturalist Brontius, the common flying-lizard inflates a curious yellow goitre, or membrane, when it flies, thus rendering it lighter, and reminding us again of the birds, with their hollow bones. Thus assisted, they cross intervals of space as much as seven hundred feet in length faster than the eye can follow them. In darting across small streams, sometimes they fall short and down in the water, when, of course, they are obliged to swim the remainder of the distance. Sometimes they are found in large streams, so it is not improbable that they go in swimming for the pleasure of it.—*St. Nicholas for April*.

THE HIDALGO'S GLASSES.

A poor Hidalgo lived in Spain;
So says Gil Elas, who ought to know,
And when it rained, he let it rain;
They say that Spaniards all do so.

He lived sometimes on scanty fare;
Small dishes on his board grew great,
For on his nose a wondrous pair
Of glasses sat whence'er he ate.

Green peas to pickled olives turned,
And "quail on toast" to turkey grew;
The smallest cherries that he earned,
From oranges he hardly knew.

When through his magic glasses seen
Dry biscuits rose to loaves of bread;
And little fish in his tureen
Showed wondrous length from tail to head.

So day by day he magnified
Each crumb of comfort sent to him,
And grew more free from sinful pride,
As eyesight grew more faint and dim.

Who had his glasses when he died?
Gil Blas don't tell; he had no heirs;
So where they went, when laid aside
God only knows, and no man cares.

But lucky he, should they be found,
Who would trace back his pedigree
To that Hidalgo under ground,
And with his glasses learn to see.

In smallest blessing—a ample store;
In darkest clouds a streak of light;
In every man that sought his door,
A brother with a brother's right.

—Congregationalist.

AN INTERESTING EXPERIMENT.

Take a sheet of stiff writing paper and roll it into a tube about an inch in diameter. Apply it to the right eye and look steadfastly through it, focusing the eye on any convenient object. Keep the left eye open. Now place the left hand, held upwards, edgeways against the side of the paper tube, and about an inch or two from its further end. The astonishing effect will be produced of a hole, apparently of the size of the cross section of the tube, made through the left hand. This is the hole in which we propose to materialize another and smaller hole. As we need a genuine aperture, and it would be inconvenient to make one in the left hand, let a sheet of white paper be substituted therefor and similarly held. Just at the part of the paper where the hole, equaling in diameter the orifice of the tube, appears, make an opening a quarter of an inch in diameter. Now look intently into the tube, and the second hole, defined by its difference of illumination, especially if you look towards a dark object, will be seen floating in the first hole, and yet both will be transparent.

The illusion, (for, of course it is one of those odd pranks our binocular vision plays upon us) is one of the most curious ever devised. Besides, here is the actual hole, clearly visible, and yet there is no solid body to be seen to define its edges. It is not a mere spot of light, because if a page of print be regarded the lines within the boundaries of the little hole will not coincide at all with those surrounding it and extending to the edges of the large apparent aperture. Each eye obviously transmits an entirely different impression to the brain, and that organ, unable to separate them, lands us in that palpable absurdity of a materialized hole.

LITTLE BERTIE'S FARTHINGS.

When the collection was made at Eccleston Square Church, London, on the "Missionary Sunday," in aid of the Foreign Missions, one of the deacons, who was engaged in gathering the offerings, was not a little surprised to receive from a little boy a bag weighty with its contents. With the bag was a slip of paper upon which was written "Little Bertie Smith's Farthings." The bag contained one hundred and sixty farthings, which our young readers will know make three shillings and four pence. Instead of spending his farthings upon sweets, this dear child had put them away for the missionaries. Surely there can be nothing sweeter to our young folks than the consciousness that they have served the cause of the Lord Jesus Christ!

SNAKES MAKING ADVANCES TO A DOG.

Six serpents, a python, two cobras, and three black snakes, arrived in the city from Berlin, recently. They were consigned to a dealer. The attendants on board the vessel did not know their habits, and instead of placing blankets in their cage to keep them warm, simply put a handful of hay under them. The floor of the cage became wet and the serpents were frozen. They were lifted from the cage like walking canes and were sent to the superintendent of the Central Park Zoological Garden. He was assured that they were dead, and he had them placed in the engine-room to have them thawed out so that he could stuff their skins. The engineer stood them up in a warm corner and thought no more of them. Shortly afterwards they disappeared. An investigation disclosed the fact that they had quietly crawled away. They were found a short distance off, trying to scrape acquaintance with a dog that had wandered into the place. They are at present in the Park, awaiting their owner's action.—*New York Tribune*.

Pleasantries.

"How sensibly your little boy talks!" exclaimed Mrs. Smith. "Yes," replied Mrs. Brown; "he hasn't been among company yet."

"Do not marry a widower," said the old lady. "A ready-made family is like a plate of cold potatoes." "O, I'll soon warm them over," replied the damsel; and she did.

Telegraph wires are so numerous on some of the streets of New York that people living on a fourth floor flat can sift their ashes by merely throwing them against the network.

A Free Kirk elder and his wife joined the Blue Ribbon army the other week, "just to show a good example, ye ken," as the old woman put it. John brought in a good Glenlivet, and handed to his better half to keep "for medicinal purposes." A week after being initiated in the mysteries of Ribbonism, he came home on Saturday night and told his wife that he was suffering from "awfu' pains in the stomach, and to 'giv' him a drap o' yon." "O," replied the wife, "yon's dune twa days ago."

"Arrested for carrying a pistol, was he?" asked a magistrate of an officer, referring to a gentleman who had just been arraigned. "Let's see the pistol." The weapon was produced and handed to the judge, who examined it and asked: "Where did you get it?" "Bought it at a hardware store." "What did it cost?" "Fifteen dollars." "Fine implement. How'll you swop?" and the judge drew out a pistol and handed it to the prisoner. "Take \$10 to boot." "All right, I'll fine you \$10. That makes us even."

An Ohio paper says that a young lady who graduated in a calico dress a few years ago, is now married to a railroad superintendent who has an income of \$500,000 a year. This may be taken as a basis for the regulation of a graduating dress. Had she worn alpaca she might have caught the general manager of the road. Had she bloomed forth in white Swiss, she might have captured the President of the concern, with his untold millions; while had she worn silk, with point lace and diamonds, she might have scooped in the conductor of a passenger train, and had onyx staircases and alabaster

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
 REV. A. R. KREMER,
 REV. D. B. LADY,
 REV. H. H. W. HIBSCHMAN, D. D., STENOGRAPHERS.

To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, APRIL 18, 1883.

Our true redemption consists in entire conformity to Jesus Christ. And this does not stop with a sanctified mind and spirit, but extends to our entire being. He will change these vile bodies, and fashion them like unto His own glorious body. If then we wish to know anything about our resurrection bodies, we can get the best conception of them by studying the properties of Christ's body made known after He had passed through death. It certainly was no mere myth or phantom, but could be recognized by unscaled eyes, and yet was not limited by the laws that govern matter. The whole subject is a most interesting one and can be studied with profit in connection with the manifestations He made of Himself during the forty days that passed between His resurrection and His ascension.

Dr. Edward H. Williams of the Baldwin Locomotive Works, has made a generous donation of \$12,000 to Carleton College, at Northfield, Minn., to pay the cost of the Scientific building recently completed. It will be called Williams Hall, and stand as a memorial of a very promising son of the donor, who died a few years ago. Monuments of that kind will soon become common we hope. Very many of our people might erect them and help our institutions while honoring their deceased friends. We wish that this idea could be suggested from time to time by pastors to their church members. We are certain that if presented properly it will commend itself to those who have more or less means at their disposal.

Some parts of Switzerland are almost depopulated by the enormous emigration to America, and it is said that one district, Gurlargen, is without an inhabitant. The exodus is owing to bad harvests and American competition. "Swiss watches" of American manufacture can be taken into the cantons and sold cheaper than those made there. This should open our eyes to the fact that these emigrants will need spiritual care.

Our readers will sympathize with the people of Westminster, Md., in the great loss they have sustained by the fire, which did so much damage on the 10th inst. Eighteen buildings were burned, including the Lutheran Church. Two men employed in the livery stables in which it originated perished in the flames.

The latest manifestation of infidelity under the name of Catholicity, as usual, is a new "Church" organized in New York, by "Rev." M. K. Schermerhorn, formerly of Newport, R. I., who proposes to raise a defunct Unitarian Society on a Theistic basis. In this the "good" of all society is to be recognized, and Christ and Mahomet, the Bible and the Koran, are to be admitted as of equal authority. Then men of the eclectic school—men too broad to think that every knee must bow before any one Name, or confess that He is Lord to the glory of God the Father, may have some freedom of choice. The hymn book which it is proposed to use, has the name of Christ stricken out wherever it occurs in the old hymns selected, and contains this statement in the preface: "A Catholic-minded man regards all religions as embodying the same truth. The narrow-minded man has observed only their differences." It quotes the Chinese apothegm, "To him who on these pinions has risen and soared away to the highest, all religions are alike. Christians, Moslems, Guebers, Jews, all adore Him in their several ways and forms." According to this Christ is to be pulled back and down from His place in the hearts of His people, and there is to be a re-divide and a fresh start. That kind of Catholicity is treasonable and will not command itself. It is remarkable that in cities with the immense population of New York and Boston, where there are enough cranky religionists to form a so-

ciety of almost any kind, men of the literary culture of Thomas Wentworth Higginson, Felix Adler and O. B. Frothingham, have never been able to make a success of a single congregation. Yet so it is.

THE MONUMENT TO LUTHER.

Our Lutheran brethren seem to have some difficulty in determining upon a site for the monument that is to be erected this year in honor of the 400th anniversary of the great Reformer's birth. A plot of ground in front of Memorial Church at Washington D. C. had been fixed upon by some, but great exception is taken to it, and no little feeling is shown in regard to the matter. A writer in the *Lutheran Evangelist* published in Springfield, Ohio, says:

"The location proposed by the 'churchyard' party is immediately in the rear of the equestrian statue of General Thomas. The statue cost \$50,000: the pedestal on which it stands, \$25,000; the four bronze lamp posts and bracketed lanterns surrounding the statue cost \$1,000 each. The entire cost, consequently, is about \$80,000. How would the proposed statue of Luther look behind the horse of General Thomas at a distance of about 150 or 200 feet?... I wonder that anybody would seriously propose to build up such a monstrous incongruity in the Capital of the Nation! How this would signalize the 400th birthday of the immortal Luther!"

But there seem to be other difficulties in the way. Some object that the location discriminates in favor of a congregation, and think contributions should be made "on condition that the statue be not put within the enclosure of any church in the city of Washington." Others are especially bitter at the thought of having it placed near a church that belongs to the "General Synod" because members of that body have not the exclusiveness necessary to make them dyed-in-the-wool Lutherans. A Baltimore correspondent in the *Lutheran Standard* of the 24th ult., gave our old friend Dr. John G. Morris a terrible switching for fraternizing with the "Protestant sects of the day"—and declares that between him as a representative of the General Synod and Luther "there is a great gulf fixed." The correspondent says:

"Even in this jubilee year we cannot refrain from saying what we know against the Lutheranism of the General Synod. Yes in this year it is necessary to keep the differences betwixt us and them in view. Not only are all nominal Lutherans, but Protestantism in general is hurrahing for Luther. It would seem all are viewing with each other to say the greatest things about him. To this we do not object. He is worthy of it. The world owes it to him. But many will be deceived by this. They will think that all that is essentially Lutheran is possessed by all Protestant sects."

"Now is the time to bring out the distinctive features of Lutheranism over against the false position of General Synodists, and others. Luther should shine in his true light. As Lutherans we want above all things in this year to have Luther brought home to the people as a Reformer of the Church, and a Conservator of the pure truth of God's Word. This is good for the General Synod, for us, and for all. The honor of God demands it."

"The greatest thing which all nominal Lutherans can do in this year to cause Luther to be remembered with thanksgiving to God is to look their differences in the face and set about to remove them. Let them all unite in bringing Luther's teachings into the pulpit and his practices to the altar. This will be a monument around which the angels will assemble and sing anthems to God."

"So long as the General Synod occupies her present position can any one blame us for refusing to recognize her as Lutheran? Who will judge us for avoiding even all appearance of unionism with her? An appropriate vow for each one to make this year would be the following: May my tongue cleave to the roof of my mouth and my right hand forget her cunning, if I forget the treasures secured to me through Luther in the doctrines and practices of the Reformation Church and fail to defend them in word and deed and hold them as the chief treasures of my heart."

That will do very well for people who want to erect a "statue to stand for the nation." It may be, however, that if Martin Luther was the man some of his professed followers represent him to be, "people will not vie to say the greatest thing about him." If after contending for the right of private judgment, the crowning act of his life was refusing the hand of one who differed from him in opinion, Rome might be the proper city to erect his statue. Let the correspondent of the *Standard* write the inscription on the monument and it will seem out of place in the capital of a free nation. Sometimes a man need pray to be saved from his friends.

The friends of Rev. E. A. Gernant, pastor of Zion's Reformed Church, Allentown, Pa., will be glad to hear that he is recover-

ing from the attack of typhoid fever with which he has been suffering.

We are informed that Rev. Dr. E. V. Gerhart of the Theological Seminary at Lancaster, has accepted an invitation to preach the annual sermon before the Catawba High and Normal School at Newton, N. C., May 16th, 1883. Dr. Gerhart will spend a month in North Carolina, and will be present at the annual meeting of Classis.

The *College Student* for April, contains a very fine article by Dr. Thos. G. Apple, on the Philosophic Course in Franklin and Marshall College. His exhaustive statement will not only prove interesting to the Alumni, but instructive to others who may wish information on the subject. Besides this, the number contains other solid articles, and is spiced with personals and news that will quicken the appetite of those who are fond of hearing about their teachers and schoolmates. The *College Student* has a mission to perform in helping to bind the graduates to their Alma Mater and in keeping up an interest in our institutions of learning. We do not think its work has been appreciated, and hope it will be more fully sustained hereafter. The subscription price for the college year is one dollar; single copy fifteen cents.

THE FAMILY.

The institution of marriage, and with it the organization of the family, is as old as the human race. God created man, male and female, and said, "they shall be one flesh." It was through this Divine arrangement and holy institution that the world was to be filled with human beings. It was, and ever will be in this world, incumbent on all to submit to this Divine order. Not to do so is adultery, a sin that has no rival except murder.

It is true, God permitted for a time the holy estate of marriage to be despoiled of its original purity by polygamy and concubinage. But that only shows, what is a very important truth, that God will not force men to be virtuous, and that He mercifully overlooks or winks at the weakness and ignorance of His children while undergoing the discipline of preparation for true and full manhood. But when Christ came, all the human traditions which had gathered and settled like dust on God's institutions and laws were swept away. Christ came fulfilling the law, not the traditions of men, nor to establish things that were only permitted on account of human frailty. Therefore our Lord reasserted once for all the true nature and obligations of marriage: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder."

On such firm and exclusive foundation the family relation is established. It is the foundation of human society. Without it moral chaos and barbarism would reign supreme, and the world would be a wilderness. There would be no restraints of law to regulate the actions of men, or to curb the depraved tendencies of the human soul. The most important part of education is that received in childhood and youth. But no proper early training is possible without the purity, love and discipline of home, in a family of parents and children. Law and order, purity of morals and mutual regard for each other's well being, are not the fruits and adornments of savage life. But all these appear and flourish in communities of families, in which father and mother are king and queen, and the children their most precious treasures. There is a deep mystery in family life which we all feel, but which none can fathom. It is too deep and broad for any human measurement. It is one of those mysteries of which we know most and can say least. It is more than any other temporal interest; and its honor, its welfare, its culture, transcend in importance all else that pertains to the present life and the present world. Therefore it is that the family is fundamental to the structure of human society in its wider range. The mutual interests which obtain in the family are impressed upon and are the roots of those common interests which obtain in communities. Social life has its origin in family life.

As a correlative to this proposition it must be affirmed, as equally true, that the family is the foundation of the state. A state, to be such, must have a history; and no people can have where the institution of the family does not exist. Barbarians and savages have no history, because the family, the social community and the

state have no existence among them, in any true sense. Even if they, in some instances, preserve traditions of their ancestors, yet these soon pass into legend without a word of true history. A state is composed of families; and it will rise or fall, flourish or decay, according as the family institute on which it rests fulfills or fails to fulfill its heaven-ordained mission.

But the full idea of the family institute can only be realized in Christianity. This Divine element alone can impart to it the true spirit, and make it the conservator of all that is of enduring interest to mankind. Viewed from the Christian standpoint the family is the substantial image and prototype of the kingdom and Church of God. Family government in the Christian Church is patterned after the paternal government of God as this is miniaturized in the common Christian household. A Christian family is a miniature church. But take away the religion which sanctifies the mysterious bonds and peculiarities of home life and makes them the very images of all that has been revealed to us of heaven,—then the oncoming barbarism will speedily lay waste the once fair abode of peace and true civilization. If the family is the simple and original earthly type of heaven, then the powers of the heavenly world must reign in it, if it is ever to fulfill its grand design. In our fast age there is danger of falling into pernicious error on this vital subject—and we may return to it again. K.

THE SPIRIT OF ALMSGIVING.

A writer in the *MESSENGER*, of recent date, over the signature, QUIS, calls upon the church for a plan to bring out large contributions from our congregations for the benevolent work of the church. The brother's idea seems to be that the money and all other requisites are at hand. The only thing that is still wanting is a proper plan for getting at the money. If this were once discovered or hit upon all would be well. The treasury of the Lord would be full to overflowing, and the various interests of the church would prosper abundantly. What he says upon this subject is worthy of attention.

In our judgment however, the first thing needed to meet the case is the spirit of Almsgiving. The people must become willing to devote a portion; and a large portion, of their annual earnings or income to the service of the church. They must have a desire and purpose to do this. And this desire and purpose must be strong enough to overcome whatever obstacles stand in the way of their fulfillment. The question then will be, not how little can I get off with, but how much can I give.

This spirit is to be cultivated in the heart of the regenerate by the presentation of the truth. The child of God is to be taught, from the pulpit, in pastoral intercourse, through communion with other Christians, in the religious press, by precept and example, what the Lord would have him do in this respect. No one is entirely without benevolent impulses. Especially are these characteristic of the Christian. This side, or feature, of what belongs to the church member, is to be developed. And the public example and preaching of ministers of the gospel is the principal agent in such development.

Perhaps there has been undue delicacy in the past among the ministers of our Church in laboring for this object. Other important results may have been aimed at to the exclusion of this one. There are other highly necessary results which the faithful shepherd should endeavor to secure as the outcome of his care of the flock and feeding with the lively oracles of God's Word. Correct conception of fundamental doctrines, is one. A high Christian morality is another. But the spirit of Almsgiving is also very important. We seem to be coming to see this more and more of late years. It may be the mission of this period, in the history of our church, to bring this out. One thing is plain. The spirit of Christianity demands it. If we would be Christ-like we must "go about doing good." Another thing is equally plain. Self-preservation demands it. If we do not let our light shine here, God will take away our candlestick. When this duty is fully set forth with reason and authority, and this side of the church member's nature cultivated, all the plan necessary is that of frequent opportunities of giving. The people are to be confronted and challenged with the cause that appeals to their charitable impulses. Let those who are managing the congregation ask and it shall be given them. If not, there is something wrong in the heart and it ought to be set right at once. Do not mince matters in preaching. And pre-

sent the contribution plate, in any or all of the many ways of doing this. And the result will be sure to be encouraging.

L.

Rev. H. K. Binkley has sent us thirty-two new subscribers for the *MESSENGER*, and fifty-three for the *Hausfreund*, from the old Goshenhoppen Charge, of which Rev. A. L. Dechant is pastor.

Communications.**THE REFORMED CHURCH IN STUTTGART.**

By Rev. F. F. Bahner.

In compliance with a request of Rev. Dr. Zahn, with whom I have been in correspondence for some time, and who is the able and esteemed pastor of the Reformed congregation in Stuttgart, I hereby forward you the following appeal for publication in the columns of the *MESSENGER*. This appeal has been sent out by Dr. Zahn to both the Dutch and German Reformed churches in this country, and has already appeared in the *Christian Intelligencer*, the organ of the Reformed church in America. It is to be hoped that a generous and adequate response to this earnest presentation of the needs of his church will greet Dr. Zahn, whose worthy object it seems to be not only to save his own congregation, but to maintain, if possible, a distinctively Reformed confessionalism in the land of its birth. But it is not necessary to further press the claims of this Macedonian cry from the Fatherland upon our American churches, as it will speak for itself. It is as follows:

"Ever since the seventeenth century there has been a Reformed church in Wurtemberg. There were at first nine Waldensian congregations, one of which the celebrated Henri Arnaud, at the same time a clergyman and soldier, served as its minister. Besides these, there were three French and German Reformed communities in Ludwigsburg, Cannstatt and Stuttgart. Of all these twelve congregations, which were formerly generously supported by England and Holland, there exists now only one in Stuttgart. It is very small in numbers, and has not sufficient means to support a minister. Therefore the Presbytery (Consistory) of this church hereby applies to the Reformed churches in the United States for assistance and support.

"The Reformed Church in Germany is rapidly diminishing. The union of the Reformed and Lutheran bodies in Prussia, unbelief and extreme Lutheranism, have contributed to its decline. It is important, therefore, that what remains of it should be supported and strengthened. The Reformed church, which is still so powerful in England, Holland, and America, will surely consider this isolated little community, and willingly contribute towards its support. Brethren of the same faith, think of us. Our church is based on the Catechism of Heidelberg, and governed by a Presbytery (Consistory) composed of Frenchmen, Dutch and Germans."

This appeal for aid it thus sends forth through its minister, Rev. Dr. Zahn, who is the head of the Presbytery, and to whom remittances are to be made.

Suttgart, March, 1883.

(*Christian World* please copy.)

SOME MORE FIGURES.

From the Land Official Report for the year 1882, we learn that from June 30, 1881, to June 30, 1882, there were 13,993,780 acres of the public land disposed of, and 310,386 acres of Indian land, making a total of 14,309,166 acres disposed of, of that came directly under the jurisdiction of the Land Office at Washington,

According to the census of 1880, the State of Pennsylvania had 13,423,007 acres of improved land. By comparing these figures we see that the public land disposed of for the year ending June 30, 1882, amounted to nearly a million acres more than all the improved land in Pennsylvania in 1880.

There are twenty-seven States and Territories in which there are public lands. Let us see what number of entries of public lands was made, and what number of acres of land was disposed of in some of these States and Territories. This embraces the public lands disposed of under all the acts of Congress, except the area of commuted homesteads, final homestead, and final desert entries, which had been accounted for in the original entries.

No. of Entries.	No. of Acres.
Arizona,	548
Arkansas,	6,352
California,	8,527
Colorado,	8,529
Dakota,	49,869
Florida,	4,229
Idaho,	2,253
Indiana,	1
Iowa,	219
Kansas,	16,293
Louisiana,	1,963
Michigan,	4,074
Minnesota,	14,325
Nebraska,	12,125
Oregon,	4,837
Utah,	1,786
Washington,	5,448
Wisconsin,	5,172

The commuted homesteads and the final homestead entries for instance, in Dakota, amount to 757,471 acres, which added to the 4,385,392 acres, make a total of 5,142,863. In Kansas the commuted homesteads and final homestead entries amount to 582,651 acres, which added to the 1,110,834, make a total of 1,693,485 acres.

These figures give us a pretty clear idea of the wonderful tide of emigration flowing into these States and Territories; and thus also do they indicate very clearly where the church should plant missions. Look at Dakota, in which there were nearly 50,000 entries of public land made in one year. Dare the church shut her eyes and ears to these almost overwhelming facts?

Besides the public lands, directly under the jurisdiction of the Land Office, much might be said in reference to the railroad lands, which are also being filled up by settlers. A brief summary of the railroad lands will serve our purpose, at least for the present. From the report of the Commissioners of railroads, for the year ending June 30, 1882, we learn that 178,952,639 acres had been granted by acts of Congress, to the different railroad companies, to aid them in constructing railroads in these new States and Territories. 35,658,369 acres of these railroad lands had been patented up to June 30, 1882. A number of the railroad companies have not reported the number of acres sold by them to settlers and others, so that we cannot tell how much has been sold. Thus, for instance, the Atlantic and Pacific R. R. Company, with a land grant made in July, 1866, amounting to 49,244,803 acres, has not reported any land sold. So also with a number of other railroad companies

thus aided by the Government; they have not reported the number of acres of land they have sold. The reported sales of railroad lands up to June 30, 1882, amount to 11,821,212 acres, from which the railroad companies realized \$53,494,995.09.

These figures are all full of significance for the church in missionary operations. They ought not to be overlooked.

Some denominations are at least trying to keep up with the tide of emigration into these new States and Territories. Thus the Methodist Episcopal church is raising this year for Church Extension in Kansas, Dakota, Nebraska, Montana and New Mexico, \$15,000, in addition to what is paid for the support of the missionaries. Compare the States and Territories named with the table of entries of public land, and we see that the Methodist church is locating her missions where the people are settling, not ten, twenty or more years behind the tide of emigration. When will our Reformed church, with her superior catechetical system, awake, arise and be up with the times? This concerns the members as well as the ministers.

J. F. W.

THOUGHTS FOR CLASSES.

The time is near at hand when the Classes will convene in annual sessions. Much of the time and deliberations of these respective bodies will be taken up in considering the subject of Missions. Missionary festivals will be held in connection with these meetings of Classes. Excellent and stirring missionary addresses will be made by many of the brethren throughout the church. Earnest appeals will be made in behalf of the general and also particular interests of the church. We have heard these in the past, and we expect and hope to hear them in the future. Strange, however, that all this earnestness and apparent enthusiasm has not produced more fruit in the way of means or dollars and cents.

We have been pained and disappointed more than once to learn that after one of those missionary festivals held in connection with the meetings of Classes, or even Synod, and with a packed church, that the collection for missions did not amount to much over a score of dollars. Now what should hinder any substantial Classis from raising, at the annual meeting, from at least \$100 to \$500 for the Mission Treasury. The amount to each individual ministered and delegate elder would be small, and then, no doubt, there would be many members in the charge or congregation where the body was holding its sessions would readily and cheerfully assist in such a noble work.

The addresses, appeals, and speeches would in this way, have a telling effect all over the church. The members of our entire church would see that the ministry and eldership were in terrible earnest, and they would hasten to "come up to the help of the Lord, the help of the Lord against the mighty."

The very best meeting the Pittsburgh Synod ever held occurred last September in Millville, Clarion county, Pa. In a few minutes one evening, after some telling speeches, \$300 were raised by the ministers and elders, which were subsequently increased to \$400, for St. Paul's Orphan Home. It had a telling effect, not only upon the Synod and community, but upon the whole church, especially in the bounds of the Synod. The fruits of that noble, praiseworthy effort will be reaped for years to come. The brethren all went to their homes and charges feeling glad, and thanking God for what had been done. The hungry perishing Christ in the persons of the little orphans had not been put off with resolutions, "ye fed and be ye clothed," but had been cheerfully, willingly, and generously taken in and fed and clothed, and ministered to, in a substantial way by the Synod.

The ministry and eldership of that Synod are no poorer for what they did then and there, but have been greatly enriched, at least in good works.

We hope that there will be a forward movement all along the line in this direction. No one will say that such efforts or doings by the Classes or Synods are unscriptural. No one will say that all the funds that can be raised are not needed. Brethren, let us sprinkle and mix our addresses, speeches, and deliberations as regards the missionary cause, at our annual meetings, with liberal offerings. Let us assess upon ourselves a certain fixed amount, and then labor with all our efforts to raise it. Let us not be satisfied with what "falls." If all would do so our beloved Zion would not only "arise and shine," but God would say, "Well done, good and faithful servants."

A REMINDER.

Some time since, as many of the readers of the MESSENGER will remember, a circular was addressed them, asking contributions toward the erection of a suitable monument to the memory of the late venerable and sainted Rev. Samuel R. Fisher, D. D. Quite a number have responded to that circular and quite a sum has been received by the treasurer designated to receive the fund, but not enough to erect a monument suitable to the worth and services rendered by Dr. Fisher to the church. Called in the prime of life to the superintendence of the printing establishment, he gave his best days and his best energies to the work, and what there is at 907 Arch St., Philadelphia, to-day, is due mainly to his energy and carefulness in gathering, and keeping together, what was thus gathered.

Many, no doubt, who received the circular, laid it by, thinking at a more convenient season to answer, but have forgotten the matter altogether. This reminder is written therefore, to bring it to the remembrance of such, that they might now enclose their contribution for this worthy object to the treasurer. Should there be any of the friends of Dr. Fisher, among the readers of the MESSENGER, and we know he had many throughout the church, who have been overlooked in this matter, having received no circular, and being disposed to contribute, they can forward such contribution to the treasurer, Mr. Charles Santee, No. 534 North Sixth St., Philadelphia. J.

MISSIONARY ANNIVERSARY.

The Missionary Society of Shiloh Reformed congregation, Danville, Pa., held its first anniversary on Sunday evening, April 3. The interest manifested by the entire congregation showed that the society had not lived its first year in vain. The pulpit and altar were beautifully decorated with flowers. Rev. T. J. Hacker, of Shamokin, delivered a stirring address. The president of the society, Mr. John Sechler, read the annual report, which presented the following facts. The society was organized April 19, 1882, with 20 members. Number of members enrolled at the end of the year, 96; average monthly attendance, 37; amount contributed during the year, \$51.40, which, in addition to the collection of the evening, made the entire contribution \$58.70.

It is with sincere pleasure that we chronicle the above facts. Though begun in a humble scale and carried forward in a quiet scale, this little society has yet accomplished its share of good in awakening a greater interest in the great cause of missions. May its work be blessed, and may it increase in numbers and efficiency as it increases in years.

SOMERSET CLASSIS.

At a special meeting held at Stoystown, Pa., March 25th, Rev. W. D. Lefever was received as a member of Somerset Classis. The call from the Stoystown charge to Rev. W. D. Lefever was confirmed, and the officers of Classis were appointed a committee to install him. They attended to their duty immediately after the adjournment of Classis. Rev. H. F. Keener preached a short sermon, and Revs. King, Deatruck and Dieffenbacher led the remainder of the services. Rev. Lefever was received kindly by this people, and he and his family seem already quite at home among them. May the work of grace greatly prosper in this charge.

Pa., of which Rev. W. W. Deatruck is pastor. A harmony of the gospels was made use of in the lessons. On Thursday evening when in the lesson the institution of the Lord's Supper was reached, the holy communion was administered to a large congregation. This service was doubly impressive from its being held at the time of its original institution. On Easter eve, as for several years past, a memorial service was held for the dead of the congregation of the past year.

Edmonds.—The address of Rev. L. C. Edmonds is changed from Fairmount, Pa., to West Mifflin, Clarion county, Pa.

Butler, Pa.—In the St. Paul's Reformed church, Butler, Pa., Rev. T. F. Stauffer, pastor, services were held during holy week, beginning with the Wednesday evening service. Preparatory services to the Lord's Supper, also confirmation, were held on Good Friday. Six persons were received by confirmation. The Eucharistic feast on Easter Sunday was well attended. Good audiences were present at all the services of the week. The congregation is steadily gaining strength, with good prospects of still more rapid growth in the future. At the Easter morning service the pastor was assisted by Rev. P. C. Prugh and Rev. C. A. Limberg. A prayer and praise service was held on Sunday evening, at which Rev. P. C. Prugh delivered the address.

Synod of the United States.

Tamaqua.—Twenty persons were confirmed on Good Friday in St. John's, Tamaqua. The communion on Easter was very large—the largest since the present pastorate. It was a joyous season to the congregation. Rev. I. E. Graef is pastor.

Krebs.—Rev. Walter E. Krebs has removed from Littlestown to Allentown. His correspondents will please address him accordingly.

Roth.—The P. O. address of Rev. G. W. Roth has been changed from Erwinna, Pa., to Ottsville, Bucks county, Pa.

Ringtown Charge.—On the 8th of April Rev. W. B. Sandos administered the holy communion in St. Paul's church, Ringtown charge. The number of communicants was the largest for many years. Ten catechumens were confirmed. The church was beautifully decorated, and the services very impressive. Rev. J. G. Neff rendered valuable assistance. At the close of the services the pastor was presented with a purse of \$25. The communion was administered to the sick on Sunday afternoon by the pastor, accompanied by an elder. The collection taken was devoted to a student who is preparing for the ministry at Tiffin, Ohio.

Martinsburg, Pa.—The members of the Martinsburg charge, Blair county, Pa., of which the Rev. J. David Miller is pastor, have again enjoyed refreshing communion season with their risen Lord, and with one another. In St. Luke's congregation the holy communion was celebrated on Palm Sunday, the services being well attended, a deep religious feeling pervading the whole assembly. At St. John's, Martinsburg, services were held every evening during Passion week, the audiences each evening gaining in numbers.

On Saturday evening a class of nine young persons who had previously been under the pastor's instruction in the catechism, made a public profession of their faith in the Lord Jesus Christ, and were solemnly set apart for service in the church, by the laying on of hands, one receiving adult baptism. There was one received by certificate from the Church of God. On Easter morning the auditorium of the church was crowded, and the holy supper administered to a larger number of communicants than upon any previous occasion during the present pastorate.

The people of the charge, with the pastor, feel much encouraged in their work, praying that God will in the future, as in the past, prosper them in the work of the Master.

Pottsville.—Trinity Reformed church spent a precious Easter season. Services were held during Passion week and on Good Friday morning. About 200 persons partook of the holy communion on Easter day. Fifty-six persons were added to the church—32 by confirmation, 15 by certificate, and 9 by renewal of profession. Offerings, \$25. Prof. James Crawford gave valuable assistance to the pastor, A. R. Bartholomew.

South Bethlehem, Pa.—The Easter communion was well attended. Seven members were received from other congregations. The altar and pulpit were neatly decorated with flowers, and the services held at 5 o'clock in the morning were very interesting, at the close of which 15 dozen of Easter eggs were distributed among the children and members of the Sunday-schools.

Freemansburg.—The Lord's Supper was observed on the Sunday after Easter. On Saturday previous 9 young persons were confirmed, and 5 received from other congregations. Rev. D. B. Shuey realized \$23.73 for Emporia without any previous notice. The congregation is also doing efficient work in reducing the church debt.

Synod of the Potowmack.

Rowan.—The Rev. John Ingle has resigned Central Rowan charge, North Carolina, his resignation to go into effect at the annual meeting of Classis. The Sunday-schools in this (East Rowan) charge have been organized with encouraging prospects. There are also about fifty catechumens in both congregations which augur large accessions in future.

Funkstown, Md.—Easter week services were observed at Funkstown, Md. Five persons were confirmed, three of which were heads of families. Communion was held on Easter Sunday, and a very interesting service in the Sunday-school. The church was beautifully decorated. Each scholar received an Easter egg.

Shippensburg.—On April 1st, Rev. J. B. Shantz preached his first anniversary sermon at Shippensburg, Pa., to a full house. A summary of the year's work shows an addition of 62 members to the church, 25 infant baptisms, all the old debts of the church paid, all the new assessments met, pastor's salary paid in full, and some money in each of the treasuries of the congregations—Ladies' Mite Society and Sunday-school. The successful work in the Sunday-school has been signal, as it was increased from 36 to 128 scholars, and still rapidly increasing. Lastly, a thoroughly united and encouraged membership are looking forward to a greater work in the year just begun.

Waynesboro, Pa.—St. Paul's congregation recently gave Rev. I. M. Motter a donation party, which is described in the *Keystone Gazette* as a very enjoyable occasion.

Comfort.—The P. O. address of Rev. H. I. Comfort has been changed from St. Paris, Ohio, to Frederick city, Maryland.

Pittsburg Synod.

Kittanning.—Services were held in St. Luke's church, Kittanning, Rev. D. S. Dieffenbacher, pastor, every day during Passion week. The holy communion was administered on Easter Sunday. Preparatory service on Saturday, when eight persons were added to the church, five by confirmation and three by renewal of profession. One adult and two infants were baptized. Ten were added to the membership in the charge during the year, \$51.40, which, in addition to the collection of the evening, made the entire contribution \$58.70.

It is with sincere pleasure that we chronicle the above facts. Though begun in a humble scale and carried forward in a quiet scale, this little society has yet accomplished its share of good in awakening a greater interest in the great cause of missions. May its work be blessed, and may it increase in numbers and efficiency as it increases in years.

S.

Foreign.

A man by the name of Tynan, it is said, proves to be the "Number One" of the Irish conspiracy.

Joe Brady has been convicted of the murder of Lord Cavendish and Mr. Burke in Phoenix Park. The jury came to a speedy conclusion, and Brady was sentenced to be hung.

Paris, April 12.—The papers here this morning report that a terrible catastrophe has occurred in a theatre in Revel, caused by an explosion of gas. A performance was in progress at the time and the theatre was crowded. Many persons are said to have been killed in the panic which ensued.

London, April 11.—A sample of the nitro-glycerine seized in London last week at the time of the arrest of Norman, Gallagher, Dalton, and Wilson was exploded to-day at Woolwich in order to test the quality. The ground for a distance of several yards from the spot where the explosion occurred was torn up.

TUNES FOR WORSHIP."

Frequent inquiries being made as to the issuing of the above work, as a companion to the words of the "HYMNS FOR THE REFORMED CHURCH," we take this occasion to say, in a public way, that the committee having the work of selecting Music for the above-named book is making good progress, and expects in a short time to place in our hands the work completed. As soon as it does so, we shall at once proceed to have it stereotyped, and as soon as possible have the book ready for sale. We hope to be able to distribute it before the meeting of the several Synods, next fall. Due notice, however, will be given, so that parties desiring copies of it can obtain them as soon as they are ready.

CHAS. G. FISHER,

April 10, 1883. Supt. Ref'd Ch. Pub. Bd.

FOR SALE.

A fine Cabinet Organ, of Loring and Blakes's make, will be sold on reasonable terms for cash. Suitable for Parlor or Church. Its tone and volume are well spoken of by those who have knowledge of such instruments. Address,

REFORMED CHURCH PUBLICATION BOARD,
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THE "MESSANGER" PREMIUM SUPPLEMENT OF DEC. 13th, 1883.

What have you done with it? Have you laid it aside to take it up some day and select from its pages a Premium, for which you will exert yourself to obtain a sufficient number of new cash subscribers for the "MESSANGER" to secure it? If so, well and good; we simply would urge you to begin at once. Quite a number have obtained new subscribers, and valuable and useful articles have been sent to them as a reward for their efforts. We believe no one has been dissatisfied with the articles sent, they all coming up fully to the description given them in the Supplement. Others are still at work, and we have a record of the number they have obtained and we shall send whatever article their number is entitled to.

If you have mislaid your SUPPLEMENT, we will cheerfully send you as many copies as you want.

There are three months yet before the time elapses when the offer will cease.

Come, friends, lovers of the "MESSANGER," try this way of increasing the number of subscribers to it, and, at the same time, secure for yourself some useful article.

We were told a congregation had some idea of endeavoring to obtain 78 new subscribers and secure for their church one of Mason & Hamlin's organs, mentioned in the SUPPLEMENT. Hope the project has not been abandoned. We hope to hear of their being successful. There is time yet to work in the matter.

For all information on the subject, address,

CHAS. G. FISHER, Supt. and Treas.,
REFORMED CHURCH PUBLICATION BOARD,
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PREMIUM TRACT NO. 2.

"The Work of Missions in the Reformed Church in the U. S."

This Tract of four pages is now ready for distribution. It deserves a wide and liberal distribution throughout the whole Church. Pastors, Consistories, Sunday-schools, and Missionary societies will do well to order it in large quantities for general distribution.

It is to be had at the following rates:

1000 copies, cash net,	\$5.00
100 "	55
12 "	10

Post paid. Orders filled promptly.

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REFORMED CHURCH PUBLICATION BOARD,
907 Arch street, Philadelphia.

APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for THE MESSENGER, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board, and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid.

We hope Mr. Heyser will be received and welcomed by the Church, and meet with good success so as to put our publication interest on a good footing.

CHAS. G. FISHER,
Supt. Ref'd Ch. Pub. Board.

CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

1 copy, postage paid,	\$1.00
12 copies,	.60
50 "	2.50
100 "	4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

We have endeavored to improve the appearance of the almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

Address,

REFORMED CHURCH PUBLICATION BOARD,
907 Arch street, Philadelphia.

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Superintendent and Treasurer

TERMS OF THE MESSENGER:

\$2.20 a year, *in advance*, postage included. Six copies to one address for one year, \$1.10.

No paper discontinued, except at the option of the publishers, unless orders are sent *direct* to the *Publication Office*, at least two weeks before the time subscribed for expires, and all arrearages are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrearages for more than a year are due, they are to be paid through a solicitor.

The

Miscellaneous.

OBSERVATIONS OF REV. GABE TUCKER.

You may notch it on de palin's as a mighty roskey plan
To make your judgment by de clo'es that kivers up a man;
For I hardly needs to tell you how you often come across.
A fifty-dollar saddle on a twenty-dollar hoss.
An' wukin' in de low groun', you diskiver, as you go.
Dat de fives' shuck may hide de meanes' nubbin in a row!

I think a man has got a mighty slender chance for Heben
Dat holds on to his piety but one day out o' seben.

Dat talks about de sinners wid a heap o' solemn chat
An' neber draps a nickel in de missionary hat;

Dat's foremost in de meetin'-house for raisin all de chunes,

But lays away his ligion wid his Sunday pantaloons!
I neber judge o' people dat I meets along de way

By de places whar dey come sum an' de houses whar dey stay;
For de bantum chicken's awful fond o' roostin' pretty high.

An' de turkey-buzzard sails above de eagle in de sky,
An' you finds de smallest 'possum up de bigges' kind o' tree!

Selections.

The brightest crowns that are worn in heaven have been tried and polished and glorified in the furnace of tribulation.—*St. Augustine.*

Plain simple folk, who come and go
On humble levels of life below,
Little dream of the gales that smite
Mortals dwelling upon the height!

—T. B. Aldrich.

Happy the heart to whom God has given enough strength and courage to suffer patiently and find one's own happiness in the happiness of others.—*Colton.*

Say nothing respecting yourself, either good, bad or indifferent; nothing good, for that is vanity; nothing bad, for that is affection; nothing indifferent, for that is silly.

The ills we see—
The mysteries of sorrow deep and long,
The dark enigmas of permitted wrong—

Have all one key:
This strange, sad world is but our Father's school;
All chance and change His love shall grandly overrule.

—F. R. Havergal.

Morality is the body, of which the faith in Christ is the soul—so far, indeed, its earthly body, as it is adapted to its state of warfare on the earth, and the appointed form and instrument of its communion with the present world; yet not terrestrial, nor of the world, but a celestial body, and capable of being transfigured from glory to glory, in accordance with the varying circumstances and outward relation of its moving and informing spirit.—*Coleridge.*

No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly
As a blessing or a curse, and mostly
In the greater weakness or greater strength
Of the acts which follow it.

—Longfellow.

Science and Art.

Meissonier's "La Polichinelle" has been sold to a Parisian collector for \$8,000. It measures five inches by four inches. That seems a large sum for a little bit of painted canvas, but it will grow in value year by year.

The distinguished archaeologist, Professor Maspero, has just announced his discovery of a Coptic church of the fifth century among the ruins of Thebes. Last year he found under a tomb a sarcophagus of limestone covered with inscriptions, and, continuing his researches, he has now found the church. The way down to it is by five brick steps; the floor is tiled, and the walls are of rough bricks bearing inscriptions. On a stela covered with a hard white substance are traced in red ink 300 lines in the Theban dialect, forming part of a sermon directed against heretics.

PAYNE'S MONUMENT.—Work is to be begun at once at the studio of Moffit & Doyle, No. 6 Great Jones street, New York, on a monument to mark the resting place of John Howard Payne, the author of "Home, Sweet Home," in Washington. A plaster cast of a bust of Payne came from New Orleans on the Lone Star, of the Morgan Line, which is lying at her pier at the foot of North Moore street, and was taken from the steamship recently. It was made by Mr. Alexander Doyle, of Moffit & Doyle, in New Orleans, where he has been engaged for some time modeling statues of General R. E. Lee, General Albert Sidney Johnston, and of Margaret, the New Orleans philanthropist. The monument will be a handsome shaft of Carrara marble, resting on a base of gray granite, and surmounted by a bust once and a half the size of the average man. The height of the monument from the ground, including the bust, will be 12 feet, and the base upon which it will rest will be 6 feet square. The die or shaft at the top will be about 3 feet square. The plinth and capital will be carved, but there will be no display. The style of the monument will be old Roman, and a specimen of pure classic art. On the four faces of the die are to be inscriptions and designs. On the front will be the name of John Howard Payne, with the dates of birth and death, and on the back the inscription which was on his tomb in Africa.

"Sure, when thy gentle spirit fled
To realms above the azure dome,
With arms outstretched, God's angel said :
'Welcome to heaven's Home, Sweet Home!'"

On the sides are medallions in relief. One will bear a lyre, inclosed in a wreath of laurel, and the other an open scroll, crossed by a pen, which will be surrounded by a wreath of palms. The bust was modelled to conform to the ideas of W. W. Corcoran, the philanthropist and capita-

list of Washington, who brought Payne's remains from Tunis, and who will bear the expense of the monument. The model represents the young poet after he had passed out of his young manhood and had been made sad and serious by his battle with adversity. Brooding anxiety is depicted on the face which in youth rendered Payne so engaging. The features are somewhat sharpened, and are marked by lines of care. A short beard fringes the face, whose almost melancholy expression wakes tender feelings in the heart of the beholder. One can almost read in it Payne's thoughts of home. The bust does not wholly embody the ideas of the sculptor, who, instead of idealizing the subject, made a portrait conforming with pictures in the possession of Mr. Corcoran. The model and designs have been submitted to Mr. Corcoran and approved by him.

Personal.

The venerable senior and Presiding Bishop of the American Episcopal Church, Dr. Smith, may be said to have been a citizen under every President of the United States. He was five years old when General Washington died.

Rev. Lindsay Parker, for the last three years pastor of the Sixty-first street M. E. Church, N. Y. city, purposed to sever his connection with his denomination and join the Protestant Episcopal church, with a view to take clerical orders in that denomination. The Episcopal church is largely recruited in this way.

Items of Interest.

Montana is now entirely out of debt, every bond and warrant having been redeemed.

England's total of postal area is but about 12,000 square miles, while ours is not far from 3,500,000 square miles.

A visitor to Rio Janeiro writes that the burial caskets in that locality are covered with black, red, or violet material, bordered with gilt tinsel, giving them the sprightly air of bonbon boxes.

Seven million rabbits have been killed in Australia in less than a year and yet the rabbits do not seem to decrease in numbers. They may yet drive out the British, as Lord Roseberry says they once did for Heligoland.

The Minneapolis *Tribune* says that never before in the history of the new Northwest has the spring movement of immigrants and home-seekers set in towards the inviting fields of Western Minnesota and Dakota so early and in such tremendous volume.

The Mugby Junction tea party is a device, of Massachusetts invention, for yielding fun and money for churches. Baskets containing supplies for two persons are sold by auction. Each bears the card of the woman who prepared the meals enclosed, and the purchaser has her for a companion at table.

The orchards and vineyards of California, in spite of their wonderful productiveness and occasionally enormous profits, are likely to bring their cultivators to grief. The business is being overdone. Some lands have been sold at as high a price as \$1,000 an acre, and too many people are going into such enterprises.

Residents of Colorado claim that no native of that State has died there of consumption. Colorado was made a State about the year 1875. Those who were born in the State are now running the gauntlet of measles, mumps, whooping-cough, and croup. Consumption is not likely to attack the survivors for several years to come.

In his recent address before the Yale Alumni Association, President Gilman, of Johns Hopkins College, maintained that mathematics, Latin and Greek ought to be studied in schools, or certainly not beyond the freshman year in college. "In this country," he said, "every student should understand three languages—German, French and English."

Prince Leopold of Hohenzollern has been apprenticed to a locksmith, in accordance with a custom of the royal family requiring each of its scions to learn a trade. If the Czar of Russia should find some morning that he had forgotten the habit of cribbing. This remedy is said to be more effectual than the application of kerosene or tar to the manger, stall, etc., commonly adopted in country stables.

GET RID OF THE CATERPILLARS.—A writer in the *Franklin Advocate* gives some hints that, if attended to, will save the farmer bushels of apples:

The cluster of eggs that may be found in apple-tree limbs should be picked off in order to prevent the hatching of the tent caterpillar. Just at this season is a good time to make a thorough inspection of the trees, and a little attention will save time and labor hereafter. Last summer in riding through a portion of our country once noted for its fine apples and abundance thereof we were forcibly struck with the changed condition of things. The trees were full of tent caterpillars. We always feel sorry for the farmer who has so much to do that he can't find time to clean off the caterpillars.

We have many inquiries as to the practice of planting out strawberries on ridges, and as to what we think of it. In answer we say, that it is the poorest plan we know. They should be set on a level, or, if anything, a trifle below the level, so that they will get the benefit of every rain, and so, that so much will lay around them without being so easily blown away, as it is from ridges.

Another inquiry is: Will it do to plow a furrow and throw manure in the bottom, and plow a furrow over this, and on this set the plant? Yes, if manure is well rotted. Subsoiling is always beneficial if not thrown on to the surface; in fact, we have known plants to succeed well on subsoiled land that was so poor that it previously yielded but poor crops.—*Fruit Recorder.*

A correspondent of the N. Y. *Tribune* says: "Fat hens are proverbially poor layers, and when age and obesity are combined, the birds often think they lay when they don't, and cackle, and even carry the hallucination so far as to become broody. This is one of the many curious little incidents occurring in poultry-keeping which are interesting as phenomena, but which cannot be explained except on general principles. Fatness and reproduction are incompatible as a rule, especially with hens after their first year. A 'very fat' hen over two years old had better be utilized in the soup-pot or on the roasting-spit. Carbonaceous food, like corn, should be administered to adult fowls quite sparingly, unless the object be to fatten them. Oats, buckwheat, vegetables, and plenty of broken bones or oyster shells is the food for laying hens."

SELECTING ORCHARD TREES.—The *Practical Farmer* advises intending purchasers as follows: "Nurserymen know what purchasers will not believe, that short, stocky trees are better for an orchard, more likely to live, come quicker into bearing than tall, slender trees, whether apple, peach, pear, plum, or cherry. The reason is simply this: tall trees in the nursery rows for some reason get the start, overtop and overshadow those that started later; the sap of the tree consequent-

ly pushes its growth upward and into foliage while the roots are long, slender and few, consequently it does not bear transplanting as well or do as well after being transplanted, as was expected from its fine appearance in the row. Stocky trees on the contrary, being overshadowed make a shorter growth, with branches and foliage nearer the ground, with numerous short roots that do not waste their substance in bleeding or by absorption from the soil, that cause the tree to start off in a rapid growth and outstrip its slender rival, and also come quicker into profitable bearing."

Mr. Frederick Fraley, from the Committee of Department of Arts, presented a report setting forth a plan for the education of women, by which women are to receive the same course of instruction as the male students, but at a different place and time; they are to be examined by the same examiners as the men, and to go through the same course of examination as the men, and receive degrees on the same terms as the male students. The report will be acted upon at the next meeting of the Board.

The English press generally discredit Lady Florence Dixie's account of an attempt to assassinate her. While affecting to believe that she thinks she was attacked and stabbed by two men in women's clothing, many of the London papers quote medical authorities as to the vagaries of persons subject to hysteria. An inquiry in the House of Commons as to whether the government would offer a reward for the arrest of the would-be assassin was greeted with roars of laughter. It is said that Lady Florence's friends believe that she was attacked, with the intention only of frightening her, however. It would be difficult to imagine anything more exasperating than to be laughed at after having undergone what she claims to have experienced.

The excavation for the foundation of the pedestal for the statue of Professor Henry, which is to be erected in the Smithsonian grounds, was begun last Monday. The following is the programme of the unveiling ceremonies which will take place on the 19th of April. Music by Marine Band; singing by the Philharmonic Society; unveiling of the statue by Chief Justice Waite, with appropriate remarks; address by President Noah Porter; closing prayer by Rev. A. A. Hodge, D. D., the President of the Princeton Theological Seminary. It is expected that the President of the United States will preside. The Executive Committee have asked General Poe, of General Sherman's staff to act as the officer of the day. The site for the statue is small triangular space northwest of the Smithsonian Building, and only a short distance from it. The Philharmonic Society has accepted an invitation to arrange the musical portion of the ceremonies of unveiling of the statue.

Preparations are being made by the Camden and Atlantic Railroad Company for a heavy spring and summer business. New steel rails are being laid and the whole road-bed is being brought to the highest standard of excellence. The cars of the Camden and Atlantic Railroad are handsome and comfortable, and those requiring renewals have been greatly improved since last season. The Woodruff parlor cars, which are attached to all express trains, are luxurious and elegant. The "ninety minute" ride between the Delaware and the Atlantic, in the fine cars and over the smooth track of this Company, is now one of pleasure and not of fatigue. It will be of interest to visitors to Atlantic City to know that through trains on this road will run upon a very similar schedule next summer to that of last year, and that trains will continue to leave Vine street and Shackamaxon street ferries as heretofore. The greater part of the hotels in Atlantic City are now open, and are well filled and frequently crowded, with people of the best society of Philadelphia, New York and other cities, who are seeking health and rest in the invigorating atmosphere of this favorite resort.

Farm and Garden.

A correspondent of the *Rural New Yorker* writes: "Tell your readers to put one pint of salt and one pint of soft soap (it ought to be farmer's soap) to ten gallons of water, and use it on currants and gooseberries. I'll warrant them a full crop. Put plenty of ashes—coal or wood—around the roots to increase the size of the berries."

CRIBBING HORSES.—Horses may be readily cured of the habit of cribbing by the following simple recipe: Get some cayenne pepper (pepper in pods will also answer the purpose), and boil it down until a strong decoction is produced. Wash the stall, manger and feed-box with the decoction, and if driving the horse, the neck yoke and wagon or sleigh tongue. Do this once a week for several weeks, and the horse will in time be weaned of his habit of cribbing. This remedy is said to be more effectual than the application of kerosene or tar to the manger, stall, etc., commonly adopted in country stables.

This is one of the most interesting little books we have read for a long while. It is of the kind we would buy for a Sunday-school library—for we are sure it would interest, instruct and help the children.

SEBA'S DISCIPLINE. By Marie Oliver. Boston: D. Lothrop & Co. Price, \$1.50.

This is the third volume in the series of which the preceding issues are "Ruby Hamilton" and "Old and New Friends." The same characters run through each, changed and ripened, however, by the current of events, and showing the spiritual development which comes through experience and suffering. "Seba's Discipline" is a leaf from the book of every-day life, and the trials which constituted that discipline are such as occur to many. But the interest of the book does not lie altogether in the story. Wrought into it are certain truths and lessons which the writer skillfully impresses upon the minds of her readers, and which can only serve to round out and perfect the lives of those who heed them. They teach that no earthly affliction or trouble is without its proper use, and that it is only through spiritual discipline that the whole being becomes truly living.

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Root crops for cattle are most popular in this country with English farmers. They come over here with their English notions, and it takes a long while to breed them out. Roots serve a good purpose in moderate quantities, but on a large scale they are so bulky that they cost too much in the labor of handling and feeding. In England they cannot raise corn—here we can, and because of it roots can be largely dispensed with. The English-American farmers will, of course, stick to roots, just as Englishmen stick to royalty and pounds, shillings and pence, but their boys will not. They learn better.

Roots suffer in confinement as much, perhaps, from neglect of owners as from the confinement itself. They need exercise, and this can often be provided by presenting regular inducements to scratch, which is a natural operation. Hang up a bundle of grain or ears of corn, so that they can just be reached, and they will get some exercise, and those who look on will get some fun. Also hang up cabbages, onions, a beef-head, or parts of one—almost anything they like to eat, and keep their premises covered with litter. They will find the grain and will "fine" the litter, and the ground will be benefited. But their yards should be of ample size in any case. The chief failures with poultry are due to neglect of their needs.

Books and Periodicals.

STUDIES OF NEGLECTED TEXTS. By Charles Robinson, D.D., Pastor of Memorial Church, New York City. For sale at depositary, 1512 Chestnut street, Phila. Pp. 329. Price, \$1.25.

This is a solid volume, containing twenty-nine sermons selected from those delivered in the course of ordinary pastoral work, and yet, as the author says, founded upon passages of Scripture seldom chosen from the pulpit. The discourses are sound and instructive, and will be a great help to those who study them.

THE HIGHWAYS OF LITERATURE; or, What to Read and How to Read. By David Pryde, M. A., LL. D., F. R. S. E., F. S. A. Scot, Head of the Edinburgh Ladies' College; Lecturer on History and English Literature in the Watt Institution and School of Arts, etc. New York: Funk & Wagnalls, Publishers, 10 and 12 Dey street. Pp. 156. Price, 15 cents.

COLIN CLOUT'S CALENDAR. The Record of a Summer: April—October. By Grant Allen, author of the Evolutionist at "Large," "Vignettes from Nature," etc. New York: Funk & Wagnalls, Publishers, 10 and 12 Dey Street. Pp. 226.

These two books are the contributions for March 26th and April 9th of the Standard Library, which is designed to supplant bad literature by supplying something better. We commend them to the public.

HOLY VOICES. For the Sunday-school and other services of the Church. By Rev. Edward S. Lorentz and Rev. Issachar Baltzele. Dayton, O.: W. J. Shuey. 1883. Pp. 259.

We have received a copy of this work from the United Brethren Publication Society, where it can be had at 35 cents per copy.

ST. ULRICH; or, Resting on the King's Word. By E. A. W. Philadelphia: The American Sunday-School Union, 1122 Chestnut Street; New York: 8 and 10 Bible House. Pp. 93. Cloth. Illustrated. Price, 75 cents.

This is one of the most interesting little books we have read for a long while. It is of the kind we would buy for a Sunday-school library—for we are sure it would interest, instruct and help the children.

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Religious Intelligence.

At Home.

The ninety Mormon missionaries who are working mainly in Tennessee, calculate that the South will afford them about 700 converts this year.

The Young Men's Christian Association of Chicago, celebrated its twenty-fifth anniversary on Sunday night. The organization now has 3,000 members.

Bishop Whipple administered the rite of confirmation upon 247 Indians during his recent visits to the Chippewa Mission, where there are now eight churches.

The congregations of the Middletown and Odessa (Del.) M. E. Churches have recently paid to Rev. B. F. Price a balance of salary which has been owing him since 1843. The original sum was but \$43, and principal and interest now amount to \$112.

The Baptists are erecting a church in Salt Lake City, almost under the shadow of the great Mormon Temple. They want \$10,000 for it, and ask ten thousand Baptists each to send \$1 to the Home Mission rooms in New York. The Rev. Dwight Spencer, who is managing this enterprise, recently succeeded in building and paying for a church at Ogden.

The centenary of Bishop Seabury's election was celebrated with commemorative services at St. Paul's Church, Woodbury, Conn., on the 27th ult. Twenty clergymen were present. Bishop Williams, of Connecticut, officiated, and he and Rev. Dr. Beardsley, of New Haven, made historical addresses. A collation was served in the old house in which Dr. Samuel Seabury was elected first American Bishop, March 25, 1783, by ten clergymen.

Protestant Episcopal donations towards the \$1,000,000 fund of the Church Building Fund Commission are reported from twenty-seven dioceses. Forty dollars have been sent by Indian women at the Pine Ridge Agency, and \$27 from Chinese converts at Shanghai. Seventy urgent applications have been made for aid to feeble churches, by loans. A mission in Wisconsin asks \$200, to be repaid in four years. A church in North Carolina could be completed by a loan of \$150. A church in Texas has raised \$4,500 on the field, and asks a loan of \$1,500. Bishop Whitehead, of Pittsburgh, in his Pastoral Letter to the Clergy and Laity of his Diocese, says:—"There has never been a more practical plan presented to the Church."

From annual statistics of the condition and growth of the Moravian Church, it is shown that in the entire American Province, North and South, the net gain of communicants is 231, or nearly 2.5 per cent; of non-communicants 53, which is nearly 3.2 per cent. On Easter Sunday seven persons were confirmed in the Church, at Lebanon. The Church Council of Lititz has resolved to convert the lower story of the Old Brethren's House, in that town, into a meeting place for the Bible and Infant classes, the upper stories to be used as the janitor's quarters and an archive room. For the accommodation of the Sunday-school a rear wing will be added, large enough to hold about five hundred persons. This will also serve as a chapel. Work will be begun immediately.

Abroad.

An "Anti-Opium Prayer Union" has been formed in Great Britain.

The income of the Church of England is put at \$22,625,000. There are 13,728 benefices, of which 8,521 are in the gift of private patrons.

The vote of the quarterly boards of the Methodist Church in Canada on the question of a Methodist Union, shows that 614 boards have adopted the basis of union and thirty-one have declared against it, while ten are evenly divided.

A religious movement bearing some resemblance to that of the Salvation Army has begun at Hamburg. Three orthodox clergymen invite people, especially workmen, to meetings by placards with the inscription, "Followers of Christ, assemble and take up His cross." The meeting is well attended by men and by women of the lower classes. Free discussion is allowed.

The anniversary of the arrival of the first Protestant bishop, and of the consecration of the English Church at Jerusalem, was observed on Sunday, January 21st. These are regarded by all Palestinian Protestants as important events, and sermons referring thereto were delivered in Christ church. Also, as a further and special commemoration, a meeting for prayer was held at noon on the ensuing day.

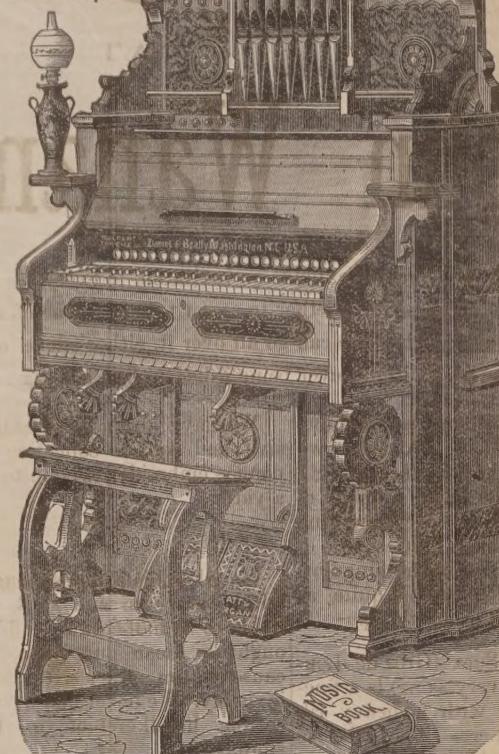
For more than 300 years a French Protestant congregation has assembled Sunday by Sunday in the crypt of Canterbury Cathedral, forming a link with the Huguenots, who, when driven from France by the revocation of the Edict of Nantes, settled in Canterbury. The late Archbishop Tait always took a deep interest in the congregation, and the Archbishop-elect has just intimated to the Rev. J. A. Martin, the pastor, the interest he takes in the congregation.

A despatch to the Exchange Telegraph Company from Berlin, says although Prussia, in its answer to Cardinal Jacobini, Papal Secretary of State, refuses to concede the demands of the Cardinal relative to education and the appointment of priests, there are still hopes of compromise.

The *National Zeitung* confirms the statement that Prussia in its note asked that the Vatican make concessions in regard to giving notice of any appointments of clergy before Prussia enters into the task of modifying the May laws.

From the "Congregational Year Book" the following figures have been diligently culled, and it will be seen that progress, in the ecclesiastical sense of the word, has not been confined to the Church of the Establishment or to the Catholics, both of whom, as statistics show, are enjoying great prosperity. In England there are 2,526 churches and branch churches, with some 75 evangelistic and mission stations. In Wales there are 883 churches and branch churches, with some 80 mission stations. In Scotland, 103 churches. In the islands of the British seas, 12 churches. In Ireland there are 31 churches, with 108 evangelistic stations. During the year there have been organized 22 new churches, 43 chapels, 3 mission halls; there have been erected 22 schools, and the foundation stones have been laid of 23 chapels and 10 schools. In the Colonies and Dependencies there are 676 churches and mission stations, independently of those connected with the London Missionary Society, which is mainly a Congregational body. This society supports 165 English missionaries, 365 native ordained missionaries and pastors, 4,826 native preachers, and has in association with it 99,382 church members and 343,464 native adherents. In France, under the superintendence of the Rev. R. W. McAll, there is a flourishing mission, well-known by Americans, with 65 stations in Paris and suburbs, all but entirely dependent on English Congregationalists for support. During the past year nine ministers have seceded from the ranks of the Congregationalists, four of whom have joined the Establishment.

Exterior Swell.
3 Knee Stops.
AEROSTATIC
EXPRESSION
REGULATOR,
27 Stops.



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POWER, of the LISZT ORGAN, to the first

place in every household in the land. Folding Lid with Lock, Two Music Pockets, Five Octaves, Double Upright Bellows, Steel Springs, Lamp Stands of latest designs, Carved Handles, Arabesque Front Slip, THREE Knee Stops of vast importance to Cabinet Organs.

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22. AUTOMATIC VALVE STOP, Regulates Air Supply.

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27. MAESTOSO PERCUSSION SWELL, opens Patent Combination Swell, all inside Swells, and the Forte Expressif.

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If you will remit me \$85 and the annexed Coupon within 10 days from the date hereof, I will box and ship you this Organ, with Organ Bench, Book, &c., exactly the same as I sell for \$150. You should order immediately, and in no case later than 10 days from date. One year's test trial given, Fully warranted for Six Years.

Given under my Hand and Seal

23d Day of April, 1883.

Daniel F. Beatty,

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On receipt of this Coupon from any reader of the MESSANGER.

And \$5.00 in cash by Bank Draft, Post Office Money Order, Registered Letter, Express Prepaid, or by Check on your Bank, if forwarded WITHIN 10 DAYS from the date hereof, I hereby agree to accept this Coupon for \$6 as part payment on my celebrated LISZT 27-STOP \$150 PARLOR PIPE ORGAN, with Bench, Book, &c., providing the cash balance of \$55 accompanies this Coupon, and I will send you a receipted bill in full for \$150, and ship you the Organ just as it is advertised, fully warranted for six years. Money refunded with interest from date of remittance if not as represented after one year's use.

(Signed) DANIEL F. BEATTY.

\$65.00

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HOW TO ORDER. Inclosed find \$85 for Organ. I have read your statement in this advertisement, and I order one on condition that it must prove exactly what is said in the advertisement, or I shall return it at the end of one year's use and demand a refund of the amount paid for it. I enclose a copy of the Bank Draft, Post Office Money Order, Registered Letter, Express Prepaid, or by Bank Check. You may accept by telegraph on last day and remit by mail on that day, which will secure this special offer. I desire this magnificent instrument introduced MAY 1st. THIS PARLOR PIPE ORGAN WILL POSITIVELY NOT BE SOLD FOR LESS THAN \$150.

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THE TROY MENEELY BELL FOUNDRY

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PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, April 16, 1883.

FLOUR.—We quote supers at \$3.25@3.75; winter extras, \$3.70@4.25; Pennsylvania family at \$4.87@5; Ohio and Indiana do. at \$5@6; St. Louis and Southern Illinois do. at \$5.25@6.15; Minnesota clears at \$5.25@5.50; do. straight at \$5.50@6.25; do. patent at \$6.75@7.50, and winter patent at \$6.15@6.90, as to quality. Rye Flour was quiet, with small sales at \$3.62@3.75 for Pennsylvania.

WHEAT.—Sales of car lots 2 red in elevator, with \$1.22 bid for long berry red in grain depot; \$1.17@1.22 bid and \$1.18@1.22 asked for No. 2 red April; \$1.18@1.22 bid and \$1.19 asked May.

CORN.—Sales reported comprised 600 bushels steamer on North Pennsylvania track at 66c.; 600 bushels Delaware sail yellow track at 67c.; 1200 bushels sail mixed in elevator, early, at 65c., closing at 64@6c. asked, with 64@6c. bid and 64@6c. asked on call for April.

OATS.—Sales reported comprised 2 cars rejected white at 54c.; 1 car choice do. do. at 55c., with No. 2 mixed quoted at 53@53c.; 3 cars No. 3 white in Twentieth street elevator at 55c.; 1 car do. do. track at 55@56c.; 5 cars No. 2 do. at 56@56c.

Rye was scarce and nominally steady at 67c. for Pennsylvania.

GROCERIES.—Raw Sugars were dull and nominal at 7@7c. for fair to good refining muscovado. Refined were quiet and steady at 8c. for granulated; 8c. for crystal A, and 8c. for confectioners' A. Molasses was neglected and wholly nominal at 31@32c. for 50-test as to port.

PROVISIONS.—We quote Mess Pork at \$19.50; shoulders in salt, 73c.; do. smoked, 83@9c.; pickled shoulders, 83@9c.; do. smoked, 93@10c.; pickled bellies, 113@12c.; smoked salt bellies, 123c. Loose butchers' Lard, 113c.; prime steam do., \$11.50@11.60; city kettle refined, 113@113c. Lard stearine, 113@113c.; Oleo do. 93@9c. Extra India Mess Beef, \$27. f. o. b.; city do. do. 16c.; packet do., 15c. Beef ham, \$22@23c.; Smoked Beef, 14@15c.; sweet-pickled hams, 113@12c.; smoked Hams, 13@14c. City Tallow, in hds., 83@8c.; country cakes, 83@8c.; do., solid in barrels, 73@8c.

BUTTER.—We quote Pennsylvania fresh creamery extras at 30c.; do. firsts, 25@27c.; Western do. do. 28@29c.; do. firsts, 23@25c.; June, 1882, creamery, 10@15c., as to quality, chiefly 10@12c. imitation creamery, 17@22c.; Bradford county new extras, 25@27c.; York State fresh dairy extras, 24@25c.; do. fair to good, 20@22c.; do. Western dairy extras, best here, 14@15c.; do. firsts, 10@12c.; common shipping grades, 9@10c. Prints, fancy, 35c.; do. firsts, 30@33c. do. seconds, 25@28c.

CHEESE.—We quote New York full cream choice at 15c.; do. fair to good, 14@14c.; Ohio flat fine, 143@14c.; Pennsylvania part skims, choice to fancy, 93@10c.; do. fair to prime, 83@9c.; and full skims, 5@7c., as to quality.

POULTRY.—We quote extra Chickens at 19@20c.; do. choice, 17@18c.; do. common and medium, 14@16c.

Eggs.—Sales on 'Change in round lots at 19c. up to 20c. for extra near-by and Pennsylvania stock; closing at 20c. bid and 20c. asked; Western extras were offered at 20c., with 19c. bid. Jobbing prices as usual were 1c. higher.

PETROLEUM.—The market continued quiet at 83@8c., as to test, for refined in barrels, and 10c. @11c. for do. in cases, as to brand.

HAY AND STRAW.—Quotations were \$16 for choice York State, exceptional lots reaching \$17; \$15 for No. 1, and \$12@14 for poor to fair. Rye Straw was dull at \$12@12.50.

SEEDS.—Clover was scarce and wanted at full prices. Sales of 25 bags old at 14c. and 50 bags new in lots at 15c. for good, up to 153c. for fancy, the latter an extreme for wholesale trade. Sales of 500 bushels choice Timothy at \$1.85, quoted at \$1.75@1.85 for good to choice. Flax was firmly held at \$1.55 for pure.

FEED.—Sales of 1 car ordinary do. at \$18.50; 2 cars good do. at \$19, and 1 car fair white middlings at \$20 on track.

Live Stock Prices.

The receipts for the week were: Beesves, 2600; sheep, 7000; hogs, 3300. Previous week, Beesves, 2400'; sheep, 9000'; hogs, 3300.

BEEF CATTLE.—Were in poor demand and prices were unsteady. A few choice steers sold at 8c. Quotations: Extra, 73@8c.; good, 73@7c.; medium, 63@7c.; common, 53@6c.; fat cows, 43@5c.; slippery do., 3@4c.

CITY DRESSED BEEVES.—Were in fair demand and closed at 83@11c., the former rate for common cows, while Western dressed sold well up and closed at 93@10c.

HOGS.—Were in fair demand and prices continued steady. Quotations: Extra, 113@113c.; good, 11@11c.; medium, 103@10c.

MILCH COWS.—Were rather inactive at \$35@70.

SHEEP.—Were in lighter supply, and prices, in sympathy with the West, advanced 1c. Quotations: Extra, 73@7c.; good, 7@7c.; medium, 63@6c.; common, 43@5c.; Fall lambs, 5@8c.; Spring do., \$4@8 per head; veal calves, 43@8c.

ONE OF THE FIRST EFFECTS produced by these hypo-phosphites is a general increase of nervous energy, with a feeling of ease and comfort. The second effect is an increase of appetite; digestion is improved and the bowels become regular in their action. The quantity and color of the blood is increased; respiration is controlled; a better expansion of the chest is observed, cough improves, easy expectoration is produced, night perspiration diminishes, the face becomes fuller, the lips red, the hair and nails grow, and, in children, the teeth, showing the importance of the hypo-phosphites (Vitalized Phosphites) on the organs of nutrition. DR. TAYLOR, London "Lancet" VITALIZED PHOSPHITES manufactured by F. CROSBY CO., 666 Sixth Avenue, N. Y. For sale by druggists, or by mail, \$1.00.

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THE OLD MASTERS.—It is in perfect good taste that Hon. Daniel F. Beatty should name his new organ, just brought out, the "Liszt." It, in design of case, excels anything ever attempted, and supplies a complete Parlor Pipe Organ at a price within the reach of all.

This is offered for 10 days at \$85.00 to readers of our paper—a reduction of \$65.00 from regular price—shipped as his instruments are on one year's trial and warranted for six.

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Having the sole Agency of severa l of the leading makers, I am enabled to offer an assortment of instruments that cannot be found elsewhere.

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THE MESSENGER.

Spring, 1883,

AT

John Wanamaker's.

NOTE.—Mr. Wanamaker extends an invitation to every reader of the MESSENGER to visit his store whether to see or to buy. One of the pleasant things about the store is the fact that one can go all over it, either alone or with a guide, with perfect freedom, and without ever being asked to buy a thing.

Satinss of eighteen colors have come at \$1.25. Already we had satins at 75 cents and \$1 of about the same number of colors. There is something very singular in the colors of this season; and the singularity shows in satins quite as markedly as in anything.

We have also a most extensive and varied collection of pongee embroideries; up to \$8 a yard.

Next outer circle, south entrance to main building.

Handkerchiefs, unless bought with great care and skill, are liable to be half-cotton. Linen ought to mean pure-linen, because cotton mixes with it so invisibly. We never had a part-cotton handkerchief in the store.

Linen lawns ready; all new; and all the designs new, except dots, which can't be new, of course. We stick to small figures, though most merchants will have large figures.

We stick to pure-linen lawns too at 25 to 37½ cents, though almost everybody else will sell cotton-and-linen down to 15 cents. We will not sell mixed cotton and linen, except at extraordinary prices. There's a good deal of satisfaction in having things true.

Outer circle, south entrance to main building.

Spring dresses ready-made, of flannel, cloth, miscellaneous dress stuffs and silks, low priced dresses, are ready; down to \$6 for the very lowest; and that is very similar to one that was much liked at the same price last year.

1301 Chestnut, second floor. Take car in 1305.

Next outer circle, City-Hall square entrance.

We are fortunate in pongee silks. The new tariff is going to let them down a trifle; and we have probably discounted the change. \$9.50 to \$11 a piece of about 20 yards.

We "sponge" pongees without charge, if the buyer prefers. Sponging takes out a little of the stiffness of the silk, but improves rather than hurts the lustre; but, of course, the object of sponging is to make it unsightly by water.

We sell:

Silks, Flannels, Dress Goods, Dress Trimmings, Gentlemen's Furnishing Goods, Ladies' and Children's Underwear, Corsets, Baby Clothing, Shawls, Hosiery, Haberdashery, Laces, Embroideries, White Goods, Linens,

Muslins, Flannels, Cloths, Upholstery, Piano Covers, Carpets, Rugs, etc., Fine Furniture, Antique Furniture, Kitchen Furnishing, Millinery, Hats for Men and Boys, Shoes of all sorts, Trunks, Valises, and Bags, Clothing for Men and Boys,

Furs, Stationery, Toys, Zephyr Embroidery Materials, Gloves, Handkerchiefs, Fans, Toilet Articles, Perfumes, etc., Jewelry, Silverware, Crockery, China, and Glassware, Paintings, Engravings, etc., Books, Etc., etc.

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